ad usum
T. M. Osborne, O.P.

~~SOCIETY OF ST JOHN, THE EVANGELIST~~

BY.....

~~Ethel M. Murphy~~ -

1913

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BY

B. W. MATURIN

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PREFACE.

I HAVE committed the following pages to the press with much hesitation and some misgivings. They were begun some three or four years ago and then laid aside, as it seemed to me a thankless task to add one more to the many books already written on the subject. Controversial books seem generally to have the effect rather of rousing the animosity of those for whom they have been written, than of convincing them. They look out for flaws in the arguments, and are often disedified by language that sounds harsh in their ears, even though it be used only for the purpose of clear statement of fact, and are antagonized by what appears to them a lack of fairness in the statement of their position. And these books are sure to call forth answers, and thus deepen the antagonism and bitterness, and end, perhaps, in setting people farther apart, rather than in drawing them together. If a man is vanquished by the dialectical skill of his opponent, or by the stronger array of facts and arguments which he is able to bring forward on his side, he is not generally in a very receptive state of mind, but is probably rather looking about for other

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arguments and weapons of attack and defence, than laying his mind open to the force of the arguments by which he has been silenced.

And this is especially the case when the writer has once belonged to the party he attacks. It is difficult for anyone, however well intentioned, to avoid a tone that, under the circumstances, sounds offensive, and not to seem to be betraying the confidences of those with whom he has lived on terms of intimacy, and with whom he has often talked over the question. He knows exactly how these difficulties were regarded, how some of them were answered, and others were looked upon as trials that must be borne, and others again as anomalies that were not of their making, but which it was their part and their privilege to help to mend.

And it is almost impossible to avoid, at any rate, the appearance of bad taste in dragging out to the light the weaknesses and inconsistencies of a religious system that for many years claimed one's reverence and respect. The memories of religious experience do not easily pass away, and these memories are sacred, and lend some of their hallowing effect to the circumstances and surroundings in which they were felt. I have never been able to understand the attitude of mind of those who speak with bitterness, still less with ridicule, of that which once had been their religious home. One of the Fathers speaks somewhere of Christianity giving

a decent burial to Judaism. It was not to be huddled into the ground and heaped over with ridicule and contempt.

And perhaps it might be thought more becoming in one who has spent the greater part of his life in the Church of England, to remain silent in regard to what he believes to be its defects, and to be content with the enjoyment of what he has. Why should he not, if he must needs leave it, give it at least an honourable burial in his memory, and allow it to do its work in peace, while he tries to do his in the new sphere of his choice?

But religion—at any rate religious systems—are not merely personal matters. They are public property, and ought to be considered apart from personal associations, and the persons concerned. The grounds upon which their claims are based stand apart from the persons who yield or withdraw their allegiance from this body or that, and must be considered upon their own merits. Though doubtless one who has taken part in its life, sees and feels its weaknesses and its strength more keenly and more vividly than do those who study it from outside.

There is no body so exposed to attack and criticism and misrepresentation as the Catholic Church. And I think many are kept back from it by arguments and devices that are not fair. There are few that are able to look at it with an unprejudiced eye. To one who has so regarded it for years, and then sees it from

within, the difference is immeasurable. He feels its life, is immersed in its atmosphere, understands its motives and the springs of its action. The change is something like that which takes place between the judgment which one passes upon a man whom one scarcely knew and did not like, and upon the same man with whom one has become an intimate friend.

Again, the Catholic party in the English Church is, I believe, little understood, either within or outside of their own Church. They are generally looked upon as a party amenable to no law, who are a law to themselves, disregarding all ecclesiastical authority, and unfaithful to the teaching of the Church to which they profess allegiance. And their position is regarded by Catholics, largely as that of men who are playing at being Catholics, but are not prepared to make the sacrifices which are necessary to become Catholics in Truth. They are, it is believed, too self-willed to submit to authority, and yet dissatisfied with the conditions of the Church to which they belong.

Such criticisms, I believe, are most unjust and superficial. Many of the men who have taken part in the movement have proved their sincerity by what they have had to suffer in its cause. They would have had, humanly speaking, an easier and a happier time if they had entered the Catholic Church. But I am sure that, to many of them, such a thought has never even presented itself, as a way out of their diffi-

culties; to some others, I know, it has only seemed to come as a temptation, and to a large number it has seemed simply an impossibility, to a certain extent because they misunderstand what it teaches and what it is.

It does not, therefore, seem to me unbecoming, that one who for many years has been intimately associated with many of those who have taken a leading part in the High Church movement, and who, whatever he may think of their position, has nothing but the kindliest memories and the greatest respect for the characters and motives that inspire them, and who has now been a Catholic for fifteen years, to present the movement exactly as he regarded it for many years, with the arguments that he was wont to use in its defence, and the reasons, so far as he can analyse them, that, at last, drove him forth from it. So far as I can remember, I have never seen the subject discussed sympathetically from this point of view. In most of the controversial books that I have read a good deal of time is spent in refuting arguments that no High Churchman would use, and in attacking positions that they do not hold.

It seems to me, therefore, that it is worth while to consider the question from the standpoint of that party in the Church of England which at the present moment is the strongest, the most zealous and the most devout; and to say what I have felt to be its

strong and its weak points, where it seems to me to be inconsistent, and whither some of the arguments used in its defence may unexpectedly lead.

It is neither my object nor my desire, merely to upset the faith of those who believe in what they have, but to help, so far as I may be able, any who feel the instability and insecurity of their position, and yet have so far been unable either to settle down where they are, or to take the step which, I believe, would give them, as it has given me, all that their hearts desire.

I have considered the whole question, therefore, only from one point of view—viz. that which I held myself while I was in the Church of England; the difficulties which presented themselves to my mind, as well as many of the attractions which held me where I was, and the reasons which finally led me to act as I did. I am quite aware that to many types of High Churchmen these reasons will seem wholly inadequate. They are enthusiastically convinced of the security of their own position, and, I believe, outside of the reach of any arguments, and they are equally certain that Rome is so astonishingly different from what she really is, that the idea of any intelligent person submitting to her is, to their minds, unthinkable. It must be accounted for on other grounds than reasonable conviction. But, on the other hand, I know that there are a considerable number of people who feel, on the whole subject, much as I used to feel, who hold their

position much on the same grounds, and who are troubled with many of the difficulties with which I have attempted to deal.

It is often urged upon such persons that the temptation to Rome arises from an undue desire to be strictly logical, but that in most of the things of life, and especially in religion, we have to be content to accept facts and truths that are difficult, if not seemingly impossible, to reconcile. Heresy, it has been said, has often arisen from the effort to be logical, and from pressing one truth to its logical results, ignoring another that seemed, on the face of it, to be opposed to it. In the controversies that gathered around the doctrine of the Trinity and the Person of our Lord, the Church always held the balance between the extreme parties that pressed one side of the Truth to the neglect of the other. Both must be held, even though individuals may not be able to see how they can be co-ordinated.

This is undoubtedly true, so far as it goes, but it may be pressed too far. We have to hold at the same time the Unity of the Godhead, and the Threefold Personality. We have to believe the perfect Manhood of our Lord and His co-equality with the Father. We have to hold the doctrine of St. Paul that "we are justified by faith alone without the works of the Law," and the doctrine of St. James that "by works a man is justified and not by faith alone," and so on. Our

Faith is full of such apparent contradictions. But the contradictions are only apparent. They are paradoxes, not direct contradictions, two sides of Truths that have to be held together, if the Truths themselves are to be preserved.

But it is impossible to hold, or to expect that any man's religion should require him to hold, two doctrines that are directly opposed and mutually exclusive of one another.

It is, for instance, impossible to believe that our Lord instituted the Papacy as an integral part of the Divine constitution of the Church, and, at the same time that anything could justify a breach with the Papacy. That a man may believe, as a matter of faith, the divine authority of the Holy See, and at the same time the right of the English Church, which categorially denies it; or, while denying with the English Church the claims of the Holy See, may still assert that the Roman and Anglican bodies are each of them living parts of the same Catholic Church. If the English Church is right in this matter, the Roman Church is wrong, and in teaching such a doctrine as a Truth of Revelation, and insisting upon its acceptance as a condition of Communion, she is in heresy, and has ceased to be any part of the Body of Christ.

For it must be borne in mind that Rome does not allow, in this matter, a distinction between what is of the *esse*, and what is of the *bene esse* of the

Church. Some Anglicans maintain that the Papacy is indeed of the *bene esse* of the Church, and that it is their prayer and hope that one day they may be restored to their true allegiance to it. But this is not what Rome teaches, nor what she could accept as a condition of reconciliation. She does not recognize such distinctions in a matter which she believes to be divine, and if an Anglican holds this view, that Union with and submission to the Holy See is desirable, but not necessary, he is really no nearer to clearing Rome from the charge of teaching, as Truth, what is not true, than one who denies the authority of the See of Rome altogether.

It is, therefore, a direct contradiction—a holding of two things as true, which are mutually exclusive of one another—to assert that the Roman Church teaches as an article of faith that which is untrue, and insists upon it as one of the conditions of Communion, and at the same time to maintain towards her the attitude that most High Churchmen do maintain.

This is one of many instances of the overstraining of the statement which is undeniable, viz. that life and religion are full of Truths which though apparently contradictory are not really so, and that a passion for logic may lead one far astray in matters of faith. It is one thing to demand that you may be able to see how every truth fits in with every other truth. But it is not overmuch to expect that you should not be

called upon to believe two things that are directly contradictory.

And I think that this distinction is sometimes overlooked or forgotten, in an ecclesiastical system like that of the English Church, which, without disrespect, may be regarded as full of anomalies. Many real contradictions are dealt with in this way, and included under the general assertion that you must not allow yourself to be carried away by a passion for logic.

Again, people are warned against Rome on the ground that it is a dangerous thing to create an ideal in their own minds, of what the Church ought to be, and to judge the existing Church by its failure or success in conforming to such an ideal.

The history of the Church, they are told, like that of our Lord Himself, is very different from all that we should have antecedently expected. The Jews had formed, partly from some of the Prophecies separated from others, an ideal of the Messias, whom they rejected because He so completely failed to correspond to it.

And, we are told, that if we idealize the Church, perhaps basing our ideal upon some isolated passages in Holy Scripture, or upon some words of our Lord, separated from their context or from other qualifying sayings of His, and so expect of it what it does not give and what it cannot be, we have only ourselves to blame if we go forth from that part of the Christian

Church in which we have been placed, in quest of an ideal that does not exist, and if, as we are warned is likely, we are driven to return from whence we went, sadder but wiser men.

But it is one thing to create an ideal, which is largely the work of a fervid and pious imagination, and quite another thing to turn from a reality which we know and have tested, and which we feel has failed us,—failed to inspire us with any confidence in her authority, which leaves us to drift about amongst various schools of thought within her fold to find out our faith for ourselves, and which at last forces upon us the tardy and unwilling conviction, that her present condition and her past history are themselves the strongest arguments against the truth of her claim to be even a severed and isolated portion of the Kingdom of God. It is surely quite another thing, to turn from this to another reality at our side and before our eyes, with its long unbroken history and its unfaltering claim to be the Church of God, which satisfies, so far as anything here on earth can satisfy, our ideal of what the Church should be.

People often talk as if those whom, I am forced to say, the Church of England drives from her fold, are idealists and dreamers, who go forth in search of the realization of some fair dream that their unpractical minds have formed, largely out of contrast to the defects of the system to which they belong, and out of

their impatience with the conditions which attach to human life. An ideal which has no existence upon earth, a dream which is shadowy, unsubstantial, and impossible of realization. But they are wrong. These people are drawn by no deceptive vision, but by seeing actually before their eyes a living Church which does the very things which their own Church claims, and fails to do. A Church which they see at work, which they can examine and question for themselves, which is not surrounded by a halo of mystery, but living under the glare of a constant and unfriendly criticism, and which is acknowledged by those who are least friendly to her, to accomplish the work which she sets herself to do, viz. to teach to the poor what she believes to be the Truth committed to her, in a way that they are able to understand, and to imbue her people with an enthusiastic and devoted faith, not only in what is taught, but in the authority of the Teacher. And they find that those who go from their Communion to hers, with few and rare exceptions, are satisfied that she fulfils all that they expected of her.

The ideal is not, therefore, the result of a fervid imagination, or one that is formed in solitude and away from the strife of tongues, but a reality that is doing its hard task with unflinching courage and unfailing zeal, exacting and receiving an amount of personal self-sacrifice that all must admire, and often under conditions the most sordid and uninspiring.

He who goes forth from the position in which circumstances have placed him, in quest of a perfect Church which bears no traces of human imperfection, will surely be disappointed. The Church is a divine institution existing in a sinful world and composed of frail human beings, with their personal failings and ambitions, their narrowness and bigotry; and there will always be found men who make the greatest things as small as their own small minds. And the Rulers of the Church are not angels but men. And human nature will always be strong and assertive, however divine the institution to which it belongs, and there is, and I suppose always will be, plenty of human nature in the Church. But for myself I can only say, without exaggeration, that if our Lord founded a Church such as is depicted for us in Holy Scripture, I cannot conceive of it as differing much from that which is represented by the Roman Catholic Church of to-day. With all that human nature contributes of human imperfection, I feel more and more every year that passes the power of that Kingdom of God upon earth, combating with, and holding in check, the sins and imperfections, the worldliness and personal ambitions of its members, and its power of keeping untarnished the faith, the standards, and the ideals, which were committed to it. It dominates, in spiritual things, the intellect as well as the heart of a vast multitude of people of different nationalities and temperament and

traditions, as no other form of Christianity has ever been able to do. And it results in producing and preserving a widespread spiritual life such as is scarcely known outside.

But once more it is said: The Church is not a government, it is a life. The means by which, if it be so, the Church is to be kept in unity are not coterminous with that unity itself. "In that day ye shall know that I am in the Father, and ye in Me and I in you." *This* is the essential unity of the Church, in regard to which the external unity and its relation to Rome are not on the same lines as Baptism and the Holy Eucharist, etc., by which we are first united with Christ, and then kept in growing Communion, and union with Him.

I have dealt at some length with this argument in the text. But one word may here be added as to the relation of the government and organization of the Church to its life.

But first it must be said that the whole subject which I have been discussing is not as to our Lord's dealings with *individual* souls, but with His Church. With that Body which He created as the covenanted way through which men were ordinarily to be brought into and kept in ever closer union with Himself.

There are, no doubt, all over the world, many devout individuals who either know nothing about the Church, or who through no fault of their own, do

not believe in its claims, who, loving God with all their hearts, and living faithful to the light they have, are united to our Lord, and belong to the soul of the Church even though they do not belong to the outward organization. There is even the Baptism of desire, by which men receive many of the graces of Baptism, though they have never received the Sacrament. It is possible even to receive the grace of a Spiritual Communion, without Orders or Sacraments.

There is therefore, and of course High Churchmen will not deny this, such a thing as essential union of individual souls with our Lord, without any visible Church at all.

And this applies much more to the many who have been baptized by those who belong to various Christian bodies who have not, and do not profess to have, the Apostolic Succession.

But this, I take it, is not what is meant by the distinction which is drawn between the government of the Church and that vital unity involved in our Lord's words which are quoted above: "In that day ye shall know that I am in the Father and ye in Me and I in you". What is meant I suppose is this: that there is a danger of pressing the importance of Church government too far, and confusing the idea of sacramental union with our Lord, with what may be called ecclesiasticism and ecclesiastical order. And that the ideal of ecclesiastical order may fail of its complete-

ness, without a corresponding failure of sacramental union with Christ. That even granting the Roman ideal to be the highest, it can scarcely be maintained that it is essential to the perfect union of the soul with Christ, and that a portion of Christendom which has lost this, but still has preserved the Priesthood, has all that is essential. It is said that Rome has inherited the old idea of organization, and that it has pressed this to a degree that it will not stand. The essential spiritual life of the Church is one thing, but its organization is another that must be kept quite distinct.

Is this true? Is it true that the life of the Church is quite distinct from its government? That the most that can be said of it is that the one is of the essence, the other only of the well-being of the Church. I do not believe that such a position can be maintained for a moment. I do not think that any High Churchman, whatever the exigencies of controversy may drive him to say in dealing with the claims of Rome, would grant it, in dealing with Nonconformists. What is their essential difference from the Nonconformists? Is it not just this very point, that in tampering with the principles of Church government they have lost the Sacraments? that, in other words, the governors of the Church are also the channels of its sacramental life? that, though separate in idea, they are one in fact? That the cohesion and unity of the Church is so essential to its existence, that our Lord made the spiritual

life of the Church dependent upon the preservation of its government as He planned it? There is not a High Churchman who will question this. He claims that the whole position of the English Church stands or falls with its Orders, and the Orders of course depend upon the preservation of the Episcopal succession, i.e. the government, which he asserts has been preserved without a doubt.

The idea then, that the principles of Church government, and the spiritual life of the Church through sacramental union with our Lord, have no inherent relation to one another, whatever he may say in controversy with Rome, is one that he does not hold as a matter of fact. And whatever he may say to the contrary, High Churchmen and Roman Catholics are, as a matter of fact, so far, entirely at one on this matter. Both maintain that the organs by which the life of the Church is transmitted to its members, are the same as those by which its divinely constituted government is preserved. To abandon the Episcopate is to cut the arteries and stop the flow of the blood, which is the life.

It is not therefore fair for them to use an unsound argument that appeals to the ignorance of many of their people, and to draw a broad distinction between the ecclesiasticism of Rome, and their own more spiritual emphasis upon the vital union of the soul with our Lord; and to teach them that the chief

care of Rome is for government, theirs, for the essentials of the spiritual life. It may seem astonishing that such an argument could possibly be used by men who belong to a Church that has been throughout its whole history, since its separation from Rome, so careless in its teaching, and so lax in its ministration of the Sacraments, while no one has ever denied that, in this matter, Rome has never faltered, either in her exalted standard of teaching or the scrupulous care with which she has guarded their ministration—but so it is.[1]

It will be seen then that the main point at issue between High Churchmen and Roman Catholics is not as to the relative importance of the principles of

[1] A few instances of this, which I have come across myself, may not be out of place. I was told by one of the Priests of a parish in Dublin where I was preaching not long ago, that at *one* of the many Masses that morning there had been 1200 Communicants, and that at all the Masses on a Sunday the average attendance was about 20,000. I was informed through one of the clergy connected with the Jesuit Church in Chicago that, on the first Friday in the month, and again on the following Sunday, the Communicants on each of these days numbered generally about 5000, and in their printed report it was stated that the number of Confessions heard in the year, were between 200,000 and 300,000. Some twenty years ago the Priest who had charge of the Altars in a certain parish church in London, said that the average number of Communicants daily—exclusive of Sundays—was about 100, and this in one parish, out of a Catholic population numbering, in the whole of London, some quarter of a million at most, and this was many years before the late Bull exhorting the faithful to daily Communion.

Church government and the union of the soul with Christ. It is really upon quite a different matter. Upon the further question as to whether the Papacy is really any part of the divinely constituted Government of the Church at all. What possible relation can there be, it is asked, between the spiritual life of the Christian, and the right or wrong of the Papal claims? This, at most, can be said to be a detail of Government that may or may not be for the welfare of the Church as an organization, but can have little to do with that of the individual. Is this true?

Now Catholics hold absolutely, Anglicans theoretically, that perfect union with Christ is dependent, not only upon the gift of His Life, through the Sacraments, but also upon the submission of the intellect to the Truths of Revelation in their entirety. "Grace and Truth came by Jesus Christ." If you are a partaker of His Life, but are not in full harmony with His Mind, so far as He has revealed it, the union cannot be said to be complete. Indeed there are, in such a union, elements that may lead to a rupture. A son, in whose veins his father's blood is flowing, may have differences with him that may lead to a final breach.

And Rome maintains that for the preservation of the completeness and unity of the Faith, our Lord created a centre of unity in His Church, a final and absolute authority which resides in the See of

Rome. He foresaw, she says, what has in fact taken place, that a number of Bishops might break away from the unity of the Episcopate, and claim the right of acting independently. And that if such a degree of independence were allowed to one body, it could not be denied to another, and thus the unity of the Church would be destroyed, and there could be no certainty that the members of these separate bodies would be taught the fullness of the Truth once committed to the Church.

She may be wrong in her doctrine of this Divine centre of unity, and she may exaggerate its importance, and its necessity. That is not the point at present. The point is this, that with her, it is not a mere question of ecclesiastical polity, but that she considers it one that has directly to do with the perfect union of the individual soul with Christ. She maintains that it is the divinely constituted means for protecting the Church from disruption, and consequently for securing the Truth to every individual in it. And if the preservation of the Truth in its entirety is as necessary for perfect union as the Sacraments are for vital union, the means provided for its preservation are as necessary as those provided for the securing of the Sacraments, and are well worth contending earnestly for.

And it may be asked, on what grounds could any separated portion of the Episcopate, who hold no

Communion with and brook no interference from the rest, be sure of preserving the faith intact? The Anglican Episcopate so broke off. In the last 350 years the English Church has stood alone, she has had neither correction, guidance, nor support, from any other part of Christendom. How can she give to her children any certainty that even if they have the Sacraments, they have the faith in its entirety? that if they have the Life, they are in full union with the Mind of Christ? They maintain that they rest upon the assurance of the Divine guidance which our Lord promised to His Church. They say that Roman controversialists never take this into consideration, but base their attacks upon her, merely upon various matters of detail. But to insist upon the possession of the guidance of the Holy Ghost, or to demand that those who differ from them and deny their claim to be a living part of the Church, should begin by granting them the special gift promised to the Church alone, is to beg the whole question at issue. What strikes the ordinary observer as most evident is the remarkable difference both in doctrine, tone, and method, between the Church of England and the Church of Rome. Has the same Divine Spirit guided the one in one direction and the other in another? Is there any evidence of both bodies being controlled by the same Mind? The new departure was taken, not by Rome, but by the English Church, and the fact that appeals

to the ordinary man is, that the Holy See *does* that for which she claims that its authority was given it, viz., it keeps her in unity of doctrine and holds the whole Body together—it works ; and that the English Church, since she abandoned its authority, is at one neither with itself nor with any other part of Christendom.

Rome insists upon her claim, therefore, not merely from a punctilious regard for ecclesiastical order, but to secure to her people that which she believes to be essential to their spiritual welfare, a oneness of Life and a oneness of Mind with Christ. And she may, I think, be pardoned if she points to the history of the English Church since the Reformation, in corroboration of her claim.

One word more on this subject. No one can blame those who are concerned in the defence of their own religious convictions, for using any fair arguments on their own side, or, if they deem it necessary, any fair arguments against those from whom they think it right to protect their flock. But they are in conscience bound to make sure of their facts, and of the justice of their arguments. It is neither fair nor honourable to take advantage of a person's ignorance, by the use of arguments that they know are not sound, or to quote as facts what they are not sure of. Truth has no need of untruth in its defence, and any such use of it generally rebounds in favour of the cause against which it has been used.

No doubt in the heat of controversy weapons are at times made use of by either side, that, in calmer moments, are regretted. But it does seem astonishing to read statements that are sometimes used as arguments against Rome, and that are evidently made, not in the excitement of controversy, but apparently with calm deliberation.

Such, for instance, is the following extract from the Bishop of London's charge to his clergy, as reported in the "Church Times" for October 13, 1911. Having given his policy in dealing with the difficulties in his diocese, he proceeds: "Has the result of this policy been to send people to Rome? The exact contrary has been the case; no person, to my knowledge, in Orders, or out of Orders, of any importance or standing, has gone over to Rome the last ten years. One incumbent went over, before matters were settled down, and three or four curates since, and no laymen at all of any standing." Perhaps not. I do not profess to be able to gauge what constitutes, in the Bishop of London's eyes, the importance or standing of a person, when the question is a purely religious one. Or what is the difference in value between the religious convictions of a rector and a curate. St. Paul boasted that in his day there were "not many wise according to the flesh, not many mighty, not many noble, called". So that if what the Bishop says is true, it does not lessen the resemblance, in this matter, of modern Rome to the Apostolic Church.

But is it fair to make use of such a statement as an argument for or against the truth or falseness of the Roman Church? It is the kind of thing we are used to hearing from secularist platforms against Christianity. "No man of any intelligence can be a Christian."

No one would know better than the Bishop of London how to make short work with an unbeliever in such a case. Is it fair to use against Rome an argument which he would not tolerate, if it were used against Christianity? It is intended, of course, as it is intended when used against Christianity, to cast a slur upon the Roman Church, and to imply that it has ceased, if it ever had any power, to appeal to men of learning and intelligence.

Well, if here in England, as in the time of St. Paul, "not many wise according to the flesh, not many mighty, not many noble are called" to the Roman Church, as then to the Apostolic Church; if, as then, the Gospel appeals more largely to the poor; perhaps she makes up for the lack of prestige, by the number of these humble folk.

A few years ago it was ordered by the authorities of the Diocese of Westminster, that no Priest should receive a person into the Church without special faculties, which must be applied for, and received, in due form. Thus there is documentary evidence of the number of persons who are received in this diocese during any given time. Some three or four

years ago I asked the Vicar General at that time, through whose hands the application for these faculties passed, as to the number received into the Church. He told me that they were then giving faculties for the reception of about ten a day in this diocese alone. I am afraid it did not occur to me to inquire as to the importance or standing of these ten a day. Most probably they were, many of them, humble folk, whose names would individually have little weight and carry little influence. It is exceedingly distasteful to me to seem to deal in a way that has any appearance of rivalry, and a comparison of statistics, with a question that stands upon its own, and much higher grounds. But if people are to be exposed to the danger of being misled, by bringing in such unfair considerations as the importance or standing of those who are received into the Church of Rome, it may be as well to remind them, that in great popular and religious movements numbers have been known to outweigh the importance, whether social or intellectual, of individuals. It certainly was so in Apostolic times.

I have not, in the following pages, referred to the position of the Eastern Church, as it would have gone beyond the scope of the book, which is written for ordinary people who are not troubled with speculative questions, but beset with the practical difficulties of their position, and to whom the right or wrong of the Eastern

Church can afford little help in coming to a conclusion as to their own duty. An Englishman can scarcely be expected to find the solution of his difficulties by joining the Eastern Church. And with the exception of a few scholars who have made it a subject of study, not one in ten thousand knows anything about it, except that it, too, has rejected the Papacy.

And if it be argued that as the Eastern Church, during the thousand years of its separation from Rome, has preserved the faith, and that, so far, her position gives support to that of the Church of England, it may be answered in the first place, that Rome denies that she has preserved the faith, inasmuch as she has rejected the "Filioque" and has not accepted the later definitions since the separation. And in the second place, that as Rome and the East have travelled so far apart since the Schism, the theory that the divided Church preserves the unity of the Faith, falls to the ground—either Rome is right or the East, both cannot be, nor can it be maintained that the same Holy Spirit has guided both in their development.

Moreover, these two Bodies, the Anglican and the Eastern Church, who both separated from Rome ostensibly upon the same grounds—the refusal to acknowledge the Papal claims,—have so far had nothing to do with one another. Nor does the East show any indication of recognizing the Church of England. Certain optimistic High Churchmen have maintained,

as long as I can remember, that ere long they would be reunited. But three and a half centuries ha vegone by, and, so far, not a single step has been taken in that direction, though many advances have been made by individual members of the English Church. The presence of an Eastern Ecclesiastic at an Anglican service cannot be said to have much significance, as I have seen an Orthodox Priest taking part in a Coptic Mass at Cairo. It seems difficult to imagine that the most conservative Church in the world could come to terms with the most radical; or that if Englishmen fail so completely to make their position understood in the West, they are likely to succeed in doing so in the East. At any rate it is a precarious thing for them, in view of the past, to look for much support or encouragement in their pressing difficulties, from hopeful prophecies of future union with the East.

B. W. MATURIN.

Septuagesima, 1912.

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CHAPTER I.

THE terms "radical" and "conservative," though commonly applied to designate certain political tenets, are, as a matter of fact, capable of a far wider application, and may be used to describe certain types of character. There are people who in their general outlook upon life are conservative and there are others who are radical.

There are many who are convinced that the past is the storehouse of many good things and rich with invaluable experiences, and that whatever changes may be passing over life, they must keep a firm hold upon the past. They hold that a breach with the past, whether in political, national, or personal life is a disaster fraught with irreparable losses. They believe that whatever of good is to be found in the present or future, must be engrafted upon the past, and that the organic unity of life must at all costs be preserved.

And on the other hand, I suppose there have always been, and there are certainly at present, men who look to the present and the future as holding the solution of most of the difficulties of life, and are ready to seize on every new remedy that is suggested, how-

ever revolutionary, to meet the strain and pressure of things. Most of the lessons of the past are, in their eyes, little else than warnings against the blunders, mistakes, and prejudices, the fruits of which they are reaping so plentifully in the present.

Yet whatever we may think of the dangers, in political life, of an extreme conservatism or an extreme radicalism, I think that there can be little doubt of the serious danger of anything in the nature of revolutionary methods in dealing with the spiritual life of the soul. As a matter of fact we cannot if we would, and a wise man would not if he could, break violently with the past. The life of the individual is one organic whole. At the present moment each one of us is the outcome of his past, whatever it may have been, good, bad, or indifferent. Our experiences are events that live on in us in their results. The mind with which we think to-day, our way of thinking, our point of view, our whole mental outlook is the result of years of training, and the accumulation of habits. The conversion of the soul from a life of sin to the service of God, brings it every hour of the day face to face with the past, it cannot sweep that past away in a moment simply because it wishes to do so. Contrition, which is the controlling force of the new life, is the blending of past and present. It brings a new light to bear upon the evil in the past, it sees it all, vivid, living, intensely real, but no longer flushed with

the transforming light of passion, or aglow with the interests and motives that were so strong at the time, but in all its sordid details, poor, shabby, degrading, shameful, as the love of God now burning in the soul reveals it in its truth. All that past has now to be dealt with and repaired. It cannot be swept away and a new life built upon the ruins of the old. "I am not come," said our Lord, "to destroy, but to fulfil." Every faculty which we have used amiss must be reclaimed and used in the service of God. It is the work of Redemption,—the redeeming, by painful effort and the use of divine grace, of those powers of the soul which have been so grievously abused.

The result, when the sinner has become a Saint, may indeed be called a revolution, but it has not been effected by revolutionary methods, but by converting to their proper use those natural gifts, which, though in themselves always good, have been enslaved in the service of evil. As St. Paul says in his Epistle to the Romans: "As ye have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification". The same powers by which the reign of sin had been established in the soul, are to be used in the service of Christ for its sanctification. No one knows better than he who, after many misspent years, turns to God, how deep is the organic unity of

the soul's life, and how upon it depends all the power of reparation and recovery.

Now this same principle should guide a man when he has been led from a false or imperfect religious system to the knowledge of the Truth. It is the bringing of the new light and the deepening love that has come into the soul to bear upon the past, not to destroy, but to fulfil, or rather to destroy only by fulfilling.

There are to be found two classes of persons, two types of men, who show the different characteristics of which I have been speaking—conservative and radical —when, by the Providence of God, they are led from various forms of error into the Church.

1. There are those whose endeavour it will be to hold on to all that was good and true in the past, and to engraft the new upon the old.

2. And there are others who delight to make the breach with the past as complete and sweeping as possible. They speak with contempt and ridicule of their past beliefs, and minimize or deny all the good that was in them, and all that God had done for their souls. The moment they entered the Catholic Church was the beginning of their religious and spiritual life, nothing that went before counts for anything. I am not, of course, speaking of those who really had no religious experiences before, but of those who were religious and faithful according to their lights. They imagine that they have experienced a kind of spiritual

revolution, and passed from a state of things that was utterly corrupt and rotten to one that is full of light and peace. They will make merry over their efforts at what was good, and talk of what they once reverenced, and what at the time was to them intensely real, as ridiculous and absurd. Any approaches to truth that they experienced were simply caricatures, diabolical efforts to mislead.

All this is to be ruthlessly swept away, memories, results and everything else, the past is to be forgotten except as a bad nightmare, everything is to be erased, and the future is to be written upon a clean slate.

I have met not a few converts to the Catholic Church who seem to think that all this kind of talk proves to the world what good Catholics they are, and helps to commend them as such to those whose lot has placed them in the Church from the first. They out-catholic Catholics, they run riot in their new home. They often seem like people who are under-bred and find themselves amongst their social betters, and in their efforts to adopt their manners and ways, and to show themselves thoroughly at home with them, defeat their aim and only advertise their vulgarity and lack of breeding.

Such an attitude is, to say the least of it, utterly wanting, not only in good taste, but in humility and sincerity, which are always the conditions of any real spiritual life, and I am sure fails in commending these

people to those whose approval they desire. On the very lowest grounds of expediency it would be better for them to hold their tongues and keep in the background. I do not believe that any decent-minded Catholic likes to hear a new-comer abusing all he once held, or ought, if he was in earnest, to have held dear. It sounds insincere as well as vulgar—a kind of spiritual snobbery—and makes them wonder if he really ever did believe in what he once professed.

There is something that has an element of the ridiculous in a man who has but lately become a Catholic, announcing to the public, and to his late co-religionist, what he thinks of religious things in general, and especially of the unreasonableness and anomalies of the system he has abandoned, and his trite and undigested opinions on the very superficial glance he has as yet had time to take over the great and world-wide Church into which he has been admitted. It is like a man who for the first time has left his native village and travelled over to Calais, and comes back to tell his friends his impressions of the Continent, and how they live and what they do abroad; or like a staunch Protestant who, going to some Catholic country, drops into a church where Mass is being said at some inconvenient hour, with a few people scattered over the church, and returns to his native land to tell England that religion is dead on the Continent, and that the churches are empty and deserted. One would imagine

that to the religious world in general, and to those with whom he has all his life been associated in particular, he is the last man on earth whose opinions on such a subject were worth hearing, and that, just in proportion to his readiness to give them.

If the very serious crisis through which he has passed has meant to him all that it ought to mean, he must feel raw, wounded, bleeding at every pore. The wrench from old friends and associations, from the old round of his religious ways which had woven itself into his life and gone deep into his soul, must surely leave him for the time crushed and humbled. The very feeling of being under the strong hand of God, who has given him grace to see and to do what is utterly beyond his own strength; the sense of the need of time, of prayer, of solitude, of deep thought, before he can focus his eyes to see things in their new relations and proportions, cries aloud to him to withdraw and be alone with God, and get as far as he can from the strife of tongues and the clash of controversy through which he had to pass to reach his haven of peace. Surely it is not the moment for a man, grasping in the agonies of death to what he has broken from, and of new birth into a new religious world upon which he has but just entered, to begin at once to show up the inconsistencies and anomalies of a system which he has only just left, and to sing the glories of that upon which he has, by the mercy of

God been allowed to enter, as the newest and youngest, and, he must feel, the most unworthy member. Such a light and airy way of meeting the most serious moment of his life does not beget confidence in the public mind, and betokens neither seriousness, sound judgment, nor good taste.

At the moment of his conversion, St. Paul, as quickly as possible, escaped from the crowd, and in the solitude of, as some think, Mount Sinai, thought out seriously and deeply, for three years, the relations between the old religion which he had left, and the new into which he had entered.

For three long years his voice was never heard. The man who had taken so large a part in the religious controversies of the day, and, as he now found, on the wrong side, disappears altogether from public sight, and in solitude and retirement drinks deeply from the fountains of Divine truth that had so suddenly opened before him. Then he comes forth and speaks with authority. This time of silence and meditation alone with God, amidst the scenes of the giving of the old Law, is a token of the respect which he owes to the seriousness of the great step which he has taken, and indeed, it may be said, of the respect which he owes to himself in the moment of so momentous a change.

The change was overwhelming. In a way, it affected his whole character, yet, in a way, it did not. It transformed him, it endowed him with new gifts,

enriched, broadened, expanded his whole nature, it turned the narrow Pharisee, the typical Jew, who looked with religious contempt upon the Gentile world, and gloried in the Law, into the great Catholic Apostle. But the man himself was always fundamentally the same, the new was grafted upon the old. All that was good in him remained, all that was true in his old faith he clung to, to the end. There was the same enthusiasm, the same whole-hearted devotion to what he believed, perhaps a little of the same intolerance. May it not be said of him as he passed from his narrow creed to the larger faith of the Catholic Church, that he is a typical instance of the truth of our Lord's words, "I am not come to destroy, but to fulfil". His character, his faith, were not destroyed by Christ, but fulfilled.

It would be difficult to find an instance of a man so changed as Saul of Tarsus, breathing slaughter against the followers of the Nazarene, and that same man, Paul the aged, writing from his prison in Rome: "Who is weak and I am not weak, who is offended and I burn not, I have become all things to all men, that by all means I might save some". Yet he was the same man still, though transformed.

Yet, be it noted this transformation was effected not by revolutionary means, though it did effect a revolution in him, as it did in the world to which he preached, but by conservative means.

A new, an infinite, a blinding truth, suddenly burst in upon his soul, amidst a number of old, and some of them but partial truths. The first effect of this amazing revelation must have been to blind him to everything else. It took, no doubt for the time, complete possession of his mind. "The Nazarenes are right, Jesus who was crucified is on the Throne of God." This new Truth made an appeal that had to be acted upon, and at once. He cannot go on persecuting this sect which he now knows for certain to be right. His mission is brought suddenly to an end, all kinds of complications involve him on every side, but for the moment this new Truth blinds his eyes to everything else, it rings through every chamber of his soul with pealing notes, which deafens his ears to every other voice.

But in time other things would begin to take their place in his mind. All he had learned and believed so ardently in the past. The training and habits of his whole life would begin to assert themselves. The Rabbinical interpretation of the Scriptures which he had learnt from his youth, the received explanation of certain Messianic prophecies, and the words of those prophecies themselves, would again make themselves heard. His old habits of thought, old memories and affections twined closely round the associations of a lifetime, the spiritual hopes and aspirations of one of the most ardent and religious natures, all

began to awaken from the stunning blow they received on the Damascus road. By degrees his mind would assume its normal life, and his mental powers regain their balance, but with this difference, that a new and far-reaching Truth had taken possession of him, and, like a search-light, was pouring its brilliant beams into the deepest recesses of his soul, and bringing everything he had ever known and believed under its sway.

At first possibly it seemed to him that, if this Truth were to reign and rule him, everything else must go, it was so mighty, so startling, so different from all his traditional beliefs, that to all appearance it was impossible that anything of the old could remain with the new. It was so utterly revolutionary. But gradually the force of the past would assert itself, convictions that have held their sway all one's life are not easily abandoned; doctrines, that have proved their worth and their truth by their results, are not lightly discarded. And this new Truth, as it was turned on all those other beliefs that he had hitherto held, began to take its proper place, as Lord and Ruler indeed, but as a wise ruler who seeks to make alliances with friendly Powers and not to consider all the subjects of his new dominions as enemies.

The mind makes an effort at a synthesis. Under the influence of the new Truth many old Truths are found to open and expand. Many things that were

looked upon as ultimate truths proved themselves to have been but half-truths. Many puzzling anomalies in the old beliefs are removed. Unexpected relations are discovered between paradoxes that seemed irreconcilable, and things that were clung to in spite of their apparent unreasonableness, are found to have their place. Connecting links are discovered between doctrines that to all appearance had no relation to one another, and all that was unreasonable is discarded, and things that seemed meaningless are shown to have their meaning. Dislocated fragments of unconnected truths take their place and find their true interpretation, and many a doctrine or practice that seemed at first sight as if it could no longer be held, if the new Truth is to be maintained, is found on the contrary to take a higher place. And all that cannot be reconciled with the new Truth must go, but it goes, so to speak, of itself—it is pushed quietly aside without much of a jerk or a jar, in the splendid synthesis by which all gathers around the new, central, all-combining truth, and discloses its place and meaning.

In the outburst of the light that shone upon the mind of St. Paul, it must have seemed to him at first that the newly received doctrine of the Incarnation was irreconcilable with his old monotheistic faith; but he found, on the contrary, that it enriched and enlarged it. How was his mission to the Gentiles to be reconciled with the traditional belief that the Jews

alone were the people of God? it would seem as if they were irreconcilable, and that one or other must be abandoned. He gives his solution in the Epistle to the Ephesians, and shows how, so far from being irreconcilable, one was the complement and expansion of the other. The new Truth throws a new light upon the old, and so far from destroying it, showed that it had a power of broadening and unfolding, like a seed under the warmth and light of the sun.

Now I have taken this instance of St. Paul's conversion as a typical example of what I venture to call the conservative method of dealing with a new Truth suddenly and unexpectedly taking possession of a soul. Of how, to a thoughtful man, who had hitherto lived in all good conscience in a system that was only partially true, and, mixed with what was true, had held certain traditional beliefs that were not true, of how such a man takes into himself the new Truth. It destroys all that was untrue, and it fulfils and unfolds to its utmost capacities the more or less crude conceptions of truth that he already held. It becomes the centralizing and developing principle of his life. It brings together the past and the present. It engrafts itself upon the old stock. It shows hidden depths that he had hitherto never seen, in his old beliefs. The new truth becomes a source of revelation of unperceived meanings in the old truths, but it preserves every fragment of truth which had ever been held in the past, and it

destroys everything hitherto held that was not true. It winnows the threshing floor. As St. John Baptist says, it "gathers the truth into the garner, and burns up the chaff in fire unquenchable". In the synthesis that follows from the light of the new truth, all that is untrue, automatically, and I may say almost unconsciously, drops out.

Professor W. James, in his lectures on Pragmatism, has some interesting remarks on this subject. And however much we may disagree with the purpose of his lectures, every one must feel the force of what he says on the acquisition of new truth.

"The process," he says, "by which any individual settles into new opinions is always the same. The individual has a stock of old opinions already, but he meets a new experience which puts them to a strain. Somebody contradicts them, or in a reflective moment he finds that they contradict each other, or he hears of facts with which they are incompatible, or desires arise in him which they cease to satisfy. The result is an inward trouble, to which his mind had, till then, been a stranger, and from which he ceases to escape by modifying his previous mass of opinions. So he tries to change first this opinion, then that (for they resist change very variously), until at last some new idea comes up which he can graft upon the ancient stock with a minimum of disturbance of the latter, some idea that mediates between the stock and the new

experiences and runs them into one another most felicitously and expediently.

"This new idea is then adopted as the true one. It preserves the older stock of opinions with a minimum of modification, stretching them just enough to make them admit the novelty, but conceiving that, in ways as familiar as the case leaves possible. An *outrée* explanation violating all our preconceived preconceptions (*sic*), would never pass for a true account of a novelty. We should scratch round industriously till we found something less eccentric. The most violent revolutions in an individual's beliefs leave most of his old order standing. New truth is always a go-between, a smoothing over of transitions. It marries old opinions to new fact, so as ever to show a minimum of jolt, a maximum of continuity. We hold a theory true, just in proportion to its success in solving this 'problem of maxima and minima'. We say, this theory solves it on the whole, more than that theory; but that means, more satisfactorily to ourselves, and individuals will emphasize their points of satisfaction differently. To a certain degree, therefore, everything here is plastic.

"The point I now urge you to observe particularly, is the part played by the older truths. Failure to account for it is the cause of much of the unjust criticism levelled against pragmatism. Their influence is absolutely controlling. Loyalty to them is the first principle—in most cases it is the only principle; for,

by far the most usual way of handling phenomena so novel that they would make for a serious rearrangement, is to ignore them altogether, or to abuse those who bear witness to them.

"A new opinion counts as 'true,' just in proportion as it gratifies the individual's desire to assimilate the novel in his experience to the beliefs in stock. It must both lean on old truths and grasp new fact, and its success in doing this is a matter for the individual's appreciation.

"When old truth grows, then, by new truth's addition, it is for subjective reasons. We are in the process and obey the reasons. That new idea is truest which performs most felicitously its functions of satisfying our double urgency. It makes itself true, gets itself classed as true by the way it works, grafting itself then upon the old body of truth, which thus grows much as a tree grows by the activity of a new layer of cambium." [1]

And all this applies to a person passing from any non-Catholic religion into the Catholic Church, with the modification involved in the fact that in this case the new truth is certain.

Such a change as it involves can scarcely be exaggerated. Even to those who have been brought up in the most advanced school of High Churchmanship the change is enormous. One finds oneself in a curi-

[1] *Pragmatism*, by W. James. Longmans, 1910.

ously different atmosphere, the constituents of which are not easy to analyse. There is scarcely a doctrine of the Catholic Church, except the Papacy, which a modern advanced High Churchman does not already believe, so that in the mere matter of dogma he finds little difference. Yet there is a very decided difference in the way in which the doctrine is held. Of course a High Churchman will say that he holds all he believes on the authority of the Church. But the authority of a vague and shadowy Church of antiquity is a very different thing from a living definite Church which speaks and commands here and now, and whose authority you feel acting upon you, disciplining you and keeping you in order. There is a sense of discipline including all from the head to the lowliest members that you feel as a living force. You are conscious of living in a body that is held together, not merely by the devotion and enthusiasm of its members, but by something objective, something stronger than the individual earnestness of any or all of its members. You are conscious, not that you are helping the Church, but that it is helping you. You feel in one sense, as you never felt before, of how very little importance you are. You are but a very humble and lowly member of a vast world-wide Kingdom, that has its own laws, and institutions, and traditions, and ways of dealing with people, and that has been going on for ages. You come to it not primarily to give but to receive.

To be soaked in an atmosphere which embraces you on all sides, and while leaving you your own individuality unimpaired, yet welds you into one with the body.

Then too there is the sense of breadth and largeness such as you never felt before. You find many questions that were the subject of controversy and conflict sink into insignificance or take a secondary place, and others that were open, and more or less matters of individual choice, are closed. Things that were difficult because done by a few, become easy when they are generally practised, and many points that were looked upon as matters of principle are seen not to involve principle at all.

In a word, you are transplanted from one atmosphere to another, and I think it is the experience of every one, that it is one that is felt to be more bracing, wider, and at once far more natural—that is, recognizing to the full all that is good in human nature—and at the same time more supernatural. There is a joyousness, a simplicity of faith, a sense of the mercifulness of God, a broadness in the toleration of difference of temperament and practice, that is I believe unknown outside of the Catholic Church.

Such a change, a deep and fundamental change, however much of the Catholic faith one may have held in another religious system, is always, to a person in middle life, fraught with risk and danger. Of

course it is. It is a risky thing at such an age for a man to change his business or profession, or to change his place of living, for one who is used to the country to come and live in a town, or for one who has hitherto lived in England to go and live abroad. Any uprooting from the customs and habits of a lifetime is not without danger. How much more when this change affects all that is deepest in the soul's life.

It is a moment in life that one does not easily forget, when one feels oneself compelled for the first time to criticize what one has hitherto reverenced as a sacred thing. It seems almost sacrilegious. It is more terrible still when the light of criticism robs it of its semblance of authority and dignity, when the voice that seemed to speak with power is found to be hesitating and uncertain, and the form that once looked of royal dignity is found to be decked in borrowed splendour.

A man whose religious convictions have been deep and strong, who has loved what he has always believed to be the abode of God's House, and the place where His Honour dwelleth, will not lightly believe that he has been mistaken, and when he is at last compelled to believe it, will not find it easy to obey his conscience and to arise and go hence into a strange country, whose ways he does not know and to whose people he is a stranger.

It is not merely the *new* life that he looks upon

with fear, but the old that he dreads to leave, that which has been hitherto the home of everything in him that is deepest and highest. Yet it is the very beauty of what he is leaving that has driven him forth, the very truth of what he has believed that showed its incompleteness. The very strength of his faith in what he has had, has pointed him to something stronger, and driven him forth. The very love which was bred in him for the Catholic Church has awakened the instincts which warned him that this was not his home. It was she to whom he had committed his soul in trust and confidence, who pointed him to Another. The beauty and dignity of her worship, the music and rhythm of her prayers entered into his soul and for a time satisfied all its aspirations, and then awakened desires that she could not satisfy. They seemed like the memories of some other land that had once been his home and that stirred up longings that were nothing short of homesickness. Yet who is he that he should doubt what others so much better than he believe in? How is he, who has been so much less faithful than they, to think that he is called to something better while they are left? Are not his very doubts the indication of a disloyalty that he may carry with him to his new home and which may continue to disturb his peace?

And there are moments when the whole force of the past, his communing with God, the many graces

he has received, the indications of Divine approval and blessing, the devout lives of those around him, the religious atmosphere in which he has lived and grown to manhood, the spiritual things which have so deep an association with all he has been and done, rise upon him like a mighty tide and sweep away every doubt and question and bid him say, "Here will I dwell for I have a delight therein". And the whole question of the authority and claim of the Catholic Church sinks into the insignificance of mere intellectual speculations on matters of ecclesiastical polity, before the claim of practical experience.

I think it is as one stands thus upon the borderland between the old and the unknown new, between the well-tested past and the untested future, that the greatest difficulties arise. And one passes in quick succession from vivid light to midnight darkness. Catholics, who know nothing about the tremendous claims of the past, tell him he is not in good faith and is tampering with his convictions; those with whom he has lived all his life, and who know nothing about the intensity of his struggle, because they believe in the system in which they are, tell him he is simply tampering with temptation. What indeed can anyone tell him that he does not already know? He must fight it out alone and abide alone the issue of the struggle.

Yet I believe the bitterness and intensity of the last moments of the conflict lie in the fact that it is the

last great struggle between the heart and the head, the claims of all he has ever believed in and loved most deeply in the past, and the call of conviction. The heart rises up and fights against the head.

Not indeed that his convictions are merely of the head. For *merely* intellectual convictions would be no sufficient warrant for such a momentous step. But there are moments when it seems as if they are purely intellectual, the vivid perceptions of the mind that at times stand out with startling clearness against all that has woven itself around his tenderest affections and the dearest associations of a lifetime.

At such a moment it needs something more than a clear head, it needs the assistance of divine grace to enable one to realize that his convictions *are* convictions and remain unshaken in the storm that is raging within him and around him. I remember once at Cape Town, while the south-easter was blowing with all its fury and carrying everything before it with irresistible strength, looking up and seeing the calm blue of the heavens above, and here and there a fleecy cloud moving quietly in the opposite direction, against the storm. The storm was bound to the earth, the heavens above knew nothing of it, and its currents were unaffected by it. So, in moments of insight, even while everything seems carried before the tempest of feeling and emotion, one looks up and sees in the calm heavens of the soul that one's convictions

remain shining like the stars in the firmament. The revulsion of feeling that often seizes upon a person at such a time, and before which all the arguments and clear lines of thought vanish, that at other times appear so convincing, is not really surprising. It is but the protest of habit and association against a great change and uprooting. The will clings to the old ways, and the currents all flow in the channels which have been cut deeper by every succeeding year, natural inclination, habit, everything in one pulls in one direction, conscience in the other.

For a man who has passed or is passing through such an experience, to hear the glib comments made by those who know nothing about it, and have never been called upon to face such an issue, makes him feel, after all, how worthless are the judgments of others, and how unwise to let oneself be influenced by them. He is told that it is simple impatience, restlessness, discontent, that he has not got the courage to bear the difficulties amidst which he is placed by the Providence of God. That he imagines he has some grievance against the authorities of his Church, which has embittered him and prevented him from seeing things as they are. That he has been overworking himself in mind or body, and is in no condition to consider such questions, or that he is wasting his time over them instead of throwing himself into the work that lies before him. Any reason, in fact, except the very simple one

that he is held in the grip of a conviction which will not let him go, that the great historic Church of the ages, which is the Mother of the Saints and Martyrs, is right, that she stands to-day where she has always stood, uncompromising in Her attitude towards all other Christian bodies around Her, alone in the world but at one with Herself, refusing with a sublime indifference to expediency, to recognize all who differ from Her, claiming now as always that the Body of Christ is one and indivisible, the City set upon a Hill which cannot be hid, against which the Gates of Hell shall not prevail.

And when the change has come and the final and irrevocable step has been taken, what is to be the attitude of the mind towards the new which is entered upon and the old which has been left for ever?

I think that towards the old there can be little question. I believe that, however much a person of ardent temperament may be carried away at the moment of conversion by what he sees and hears, and by the relief which often follows from the strain through which he has passed, and the sense of being safely harboured after the storm, sooner or later he will find that the mind returns and clings to everything that in his past experience he has found to be true. It is natural, it is perhaps inevitable, that some should for the moment undergo a revulsion of feeling against all the associations of the past, and should try to make

the breach as wide as possible. A great deal is said and done in the excitement of the moment that is, later on, seen and felt to have been unreal. These things do not spring from the depths of the soul's convictions, but from the surface. The light of the new truth has not yet thrown its beams upon all that the soul has acquired in the past and made its own. The shock and strain of the change for a time upsets its balance. It is dazzled by this new light, and old truths look washed-out and shabby in its radiance. New phraseology, and modes of expression make them appear new. Familiar forms seen in a new and vivid light, for a time seem different. Often new devotions, the meaning and place of which have not yet been fully grasped, are taken up, and the old familiar prayers in which the soul for many years has approached God are thrown aside with contempt. But all this is fraught with serious danger. The danger of a great reaction, when the novelty has passed away, and the habits and ways of years begin to assert themselves, and in the light of new truth old truth is seen more clearly. For however revolutionary the temperament may be, the mind is mostly conservative, and grows by adding new truth to old.

Therefore it ought to be the endeavour of a person who has just been received into the Church, so to hold himself together that he may feel the shock and jolt of the change as little as possible, or at any rate that it

may upset, as little as possible, the inner balance of his soul both intellectually and spiritually, so that the continuity may be preserved.

The shock is, and must necessarily be, tremendous, especially to any one to whom his religion has been a reality. Yet it need not make a wreck. It need not create cracks and fissures in the structure of the soul, which are afterwards hard to mend. Still less should there be anything like a jolting out of the old furniture, and then an impossible effort to refurnish the soul anew. People sometimes do make such efforts, but they are always failures, and the result is very often, that, after an uncomfortable endeavour to make themselves feel at home, the new furniture is gradually ejected, and the old brought back. A man of forty cannot begin again, and start with a clean slate.

The process in the moral and spiritual and intellectual life is very much the same. You cannot overcome bad habits and then, when they are destroyed, begin to try and form new ones, any more than you can drive out base thoughts and, when a mental vacuum has been created, fill the mind with noble thoughts. You cannot overcome a bad temper, and remain for a time in a negative state, and then try to develop a good temper. So, too, if a man has formed false conceptions of people or things around him, it is impossible to remove such conceptions, except by forming true ones. There are not two distinct processes, the destruction of the false

and the learning of the true. If you wish to fill a glass with water, you do not first pump out the air, and when you have made a vacuum, proceed to pour in water. You pour in water and the air departs without any effort on your part. So in the physical life, at any rate many diseases are cured merely by the building up of life.

So St. Paul lays down for the Christian the great positive law of his reformation. "Be not overcome by evil, but overcome evil by good." Sin can only be conquered by goodness, unrighteousness by righteousness, wrong by right, falsehood by truth, partial truth by the whole truth.

We have indeed to rid the mind of wrong ways of looking at things, and there is need of much effort of will, but it will be found to be positive rather than negative. It is not so much an effort *not* to think wrongly as to think rightly, to set the mind earnestly to contemplate the Truth, and the Truth always shall make us free. The great deliverer of the mind and heart and soul is not passivity but activity. We soon weary of the effort *not* to do, *not* to think of certain things, *not* to return to old habits of thought. We get tired of the fruitless endeavour to kill, to kill subtle impalpable forces that slip through our fingers when we think we have grasped them, escape from our hold, and return upon us all the stronger for the conflict. You cannot fight shadows, but you can let the light fall

where the shadows lie, and they die exhausted in the light.

Moreover any false beliefs that we have formed are at any rate partially positive, and ideas are full of life activity and energy. It is only something more keenly and vividly alive that can overcome them. And truth is more vital than untruth, and whole truths than half-truths. The effort of the will must be concentrated therefore upon the new truth you have received; leave it to do battle with the false. Cling to *it*, dwell upon *it*, bring every power of your soul to bear upon it—heart, imagination, reason; let it fill your mind, pouring forth its light upon these lurking shadows, and they will faint away into the darkness from which they have come and leave you free.

> 'Tis life not death for which we pant,
> 'Tis life of which our souls are scant,
> More life and fuller that we want.

And life, full, eager, palpitating life, destroys all disease and death that has gained any footing in the soul, whether it be in the moral, spiritual, or intellectual sphere.

But Truth does more than this. It acts as a solvent, separating every combination of truth and error, preserving the truth and dispersing every admixture of error. It acts like "the Word of God," of which the Epistle to the Hebrews speaks. "It is living and effectual and more piercing than any two-edged sword,

and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart, neither is there any creature invisible in its sight, but all things are naked and open to His eyes." All that can be claimed as akin to it, it preserves, all that is opposed to it, it destroys. Its searching light flashes everywhere and extinguishes every false light, and disperses every shadow.

Amidst the corrupt polytheism of Athens, St. Paul saw one ray of truth. Standing on the Areopagus he said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For passing by and seeing your idols, I found an altar also on which was written: To the unknown God. What therefore you worship without knowing it, that I preach to you"; and beginning from this, he led them on to Christ and the Resurrection. The light in which the great Apostle's soul was bathed seized upon the faint glimmer of truth, embedded and scarcely visible, in the murky fog of their superstitions, and claimed it as Christian and Catholic. If the light of that Truth could be kindled so as to shine with all its fullness in their souls, it would emancipate them from their degrading polytheism. Their idols and superstitions would creep away into the darkness, and all that could not stand the light would perish.

It was a bold act. But it was the act of one who had a strong faith in the power of Truth to destroy

error. Some people nowadays would, perhaps, characterize it as a little too broad and tolerant, to find any truth in such a cesspool of corruption. He knew better, his faith was clearer, stronger, more wide and large in its view. For he knew from his own deep experience that evil could only be conquered by good, and that in the fullest sense of the word, he could trust the Truth to take care of itself.

But indeed such a method of dealing with deep and widespread error is based not only upon a strong belief in the power of truth, but in a far-seeing knowledge of the dangers that surround any sudden change through which the soul of man must pass. He preaches, not revolution but conservatism in the midst of far-reaching changes; the laying hold of great central truths, and the disclosing to the mind of their logical and necessary results. Amidst all the revolutionary consequences that Christianity must involve in the beliefs and life of a pagan, he seeks about for the one conservative element that may preserve the organic unity of the soul's life.

He began by telling them, and bidding them set their minds to consider deeply, not so much what was false in their religion as what was true. "You have," he says, "one truth already. I will show you how much more there is in this truth than you ever imagined. I will tell you about this unknown God, whom ye ignorantly worship". And upon this he builds. This

element of truth is to be the foundation of the whole superstructure of the Catholic faith. These poor, ignorant, superstition-ridden pagans are to be made Christians, not by destruction but by fulfilment. The fulfilment of the dim and faint element of Truth is to be the source of their deliverance and ransom. Amidst all the far-reaching changes through which they have to pass they must cling to and build upon the modicum of truth they already possess. It is the fan that is to winnow out the chaff from the wheat. The light that is to dispel the all-but midnight darkness. He would protect the soul from the danger of wreckage in the storm by which new truth would assail it on all sides. The shreds and tatters of truth already grasped must cover its nakedness as it clothes itself in the new garment. Or, shall we say, the few strands of tarnished silver, interwoven with the poor stuff with which they had been clothed, will be found, burnished and brightened in the Seamless Garment of Christ.

Now if this was the way in which St. Paul dealt with those whom he would lead from Paganism to the Catholic Church, how much more with those who are already Christians, however imperfect the form of Christianity which they profess, whom we would lead on into the fullness of Truth in the Church of God.

If we would follow the example of St. Paul—the wisest and greatest missionary that ever lived—we

should begin by looking about for what truth they already hold. There is no need for a Catholic to exhibit any niggardliness or lack of generosity in recognizing to the full, and rejoicing in, every grain of Truth he can find in any other system, however imperfect or corrupt. By laying hold of these truths we claim a point of contact and sympathy for ourselves, and we find amidst the wood, hay, stubble, gold, silver, and precious stones that lie about, some solid basis upon which to build. Show a man how much he holds in common with Catholics; how much he must continue always to hold if he becomes a Catholic; how much more, in believing what he does, he implicitly believes, even though he does not know it, the reasonable and logical consequences that ought to follow, if he *will* be reasonable, and you begin from within rather than from without. You do not begin by ridiculing the absurdities of his position,—principles accepted with their obvious conclusions denied,—or by exposing the narrow and stifling atmosphere which he breathes, hemmed in by the high walls of prejudice; you put into his hands the tools with which he breaks down the walls and opens the unfinished roads for himself. You show him, believing as he does, how much more he ought to believe, and you point him to that great objective Vision of the perfect building, complete and developed in all its parts, the length, breadth, and height of which are equal, where his crude

and half-finished thoughts are pushed forward fearlessly to their issue, with much more added that falls in and takes its place, for its adornment and completion. Faith, imperfect and timid, it may be, begins the work, reason develops it, and perfect faith completes it.

CHAPTER II.

It is probably true that no two people are led into the Church in precisely the same way. Personality is a queer thing, and the minds of different people work in very different ways. Theories of how things ought to work, when applied to people, seldom succeed in the way in which they are expected. Arguments that appear to one mind convincing have no effect whatever upon other minds. A man who approaches the difficulties and paradoxes which beset the religious convictions, or lack of convictions, of human beings, with cut and dried methods, will find himself baffled by subtle difficulties which do not come within the limits of his methods. A sledge-hammer argument that has been forged for smashing to pieces all that is unreasonable in the mind of man, is found to be surprisingly inadequate for dealing with impalpable spiritual forces and experiences, that elude and escape its blows. We must deal with people as we find them. We must meet with all seriousness *their* difficulties, even though they seem fantastic, and deal with *their* arguments though they appear to have little that is reasonable about them.

There is a vast deal going on in the mind that no

one can analyse, and that many are wholly unconscious of. There is, in the language of modern psychology, the great subconscious region, where we are told many things are working themselves out, all unknown to the subject, and at last rush up within the sphere of consciousness with far-reaching results. Arguments that had no effect at the time, and have to all appearance passed from the mind, lie buried within it and are working themselves out; long-forgotten experiences are stored away in the depths of the soul, and arise at unexpected moments to face and give meaning to new experiences. Hidden forces accumulate strength, and with an uprush, sweep away in a moment positions that a few hours before were to all appearance impregnable. A man may give as his reason for a certain course of action what he believes to be his sole reason, while in fact, behind it and around it, are a multitude of unperceived or scarcely perceived motives which are beyond his mental vision. The reason he sees, and thinks he is acting upon, is but the advance-guard of a mighty host that has not yet appeared upon the battlefield of his conscious struggle.

It has been my lot to receive into the Church more than one person who gave as their reasons what appeared to me no reasons at all, reasons upon which I myself would never have conceived myself justified in taking so momentous a step. But I have always felt in such cases that they were not really compelled to

act merely upon the reasons which they gave, but upon a vast accumulated mass of reasons and experiences which they *felt*, but were, if at all, but dimly conscious of.

I remember, a few years before I was received into the Church, a much-respected friend, who thought I was under a delusion, begging me to put on paper my reasons for the step I contemplated. I found it more difficult to do than I had anticipated, and when I read what I had written, I felt how unconvincing it would sound to another; when my friend had read it, his comment was: "But surely you are not justified in acting upon such reasons as these?" And I answered: "No, I don't suppose they sound very convincing to you, but they are not your reasons but mine, and mine only so far as I can put them into words." I felt that there was really far more that baffled analysis and was out of my reach. It was, in fact, based upon a *personal*, not merely an intellectual conviction, and I believe the difference is, that a personal conviction cannot be defined and put in the form of arguments or reasons; it embraces the whole personality, conscious and subconscious. It holds in its grip far more than one can see, reaching into the depths of the soul, summing up the experience and thoughts of a lifetime, buried away out of reach of sight or hearing, but still a living part of oneself. It is the grasp of the past upon the present, asserting in inarticulate words, the force of which is felt, not heard, the vital unity of the soul's life. Indeed

I am convinced that a man who can give in the form of syllogisms *all* the reasons which compel him to a certain course of action, such as that which I am considering, is not in fact acting upon personal, as distinct from merely intellectual conviction. He who becomes a Catholic *solely* upon the force of an argument, does not act wisely or well. There ought to be, at least for an educated person, strong and compelling arguments; the reason must take its part, and that no mean part; we must, in the words of St. Peter, "be able to give an answer to the gainsayer for the faith that is in us". But—and here is, if you like, the reason of the weakness that often fails to convince the gainsayer—there are infinitely greater and deeper considerations than can be put into words, or can have force with anyone but oneself, and these run down into the very springs of the soul's life. They embrace the whole person, conscious and unconscious, all that he knows to be living within him, and much that he thinks has passed away.

All the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account;
All instincts insecure,
All purposes unsure,
That weighed not as the work, yet swelled the man's amount;
Thoughts hardly to be packed
Into a narrow act,
Fancies that broke thro' language and escaped;
All I could never be,
All men ignored in me.

This and far more go to making up the forces that act upon a man in any great crisis of his life, and compel him to one course of action or another. And if all this is at work in one human soul, surging waves of feeling and emotion, the sources of which are out of sight; rising tides that burst in upon long-established habits of thought, and the accustomed round of life, sweeping away well-known landmarks, and altering the line of coast that lies between the solid land that is so well known, and the unknown ocean of one's subliminal self;—if all this is at work, a person who is passing through such a crisis, when a very little may help to turn the scale one way or another, should be treated with the utmost reverence. I think it will be found at such times that arguments, however trenchant, have little effect, and anything like controversy only tends to waken up the spirit of antagonism, and drives a man to defend the position he has held so long—and the doctrinaire will find that his methods do not work in life, as they do in the laboratory.

Each human soul is a separate kingdom and has to be dealt with alone. Yet one thing we can surely say to anyone at such a time: "Keep hold of everything that is true that you already have. Call to mind, and thank God for, all that He has ever done for you in the past. You will indeed find new and infinitely stronger grounds for the credibility of what you have hitherto believed, and you will find the broken and discon-

nected fragments of your old beliefs fit together as they never did before; a sweet reasonableness will pervade your whole soul in an all-embracing atmosphere. There will be no timid shrinking from facing the relations of one Truth to another, or of any of the parts to the whole; no anxious fear that it will not do to look too critically at the foundations. Everything, old and new, falls into its place with a wonderful simplicity and without strain or effort. 'Jerusalem is built as a city that is at unity with itself.'"

Of course it takes time to form such a synthesis, but it works itself out almost unconsciously in a mind that is honest and sincere. The Word of God which was a lamp to the feet, is now seen to be a light to the whole path. You can see how you were led to lay hold of this truth and that, though you did not at the time see where it was leading you to, or why it could not let you rest long where you were. You see how often reason came to the aid of faith and showed you that, believing so much, you must believe more; how often you grasped at first but the form not the substance of what you believed.

Sometimes it will be urged upon you by those whom you have left, that in becoming a Catholic you are denying all God's dealings with you in the past. But if you are wise, you will not be concerned to defend yourself from such a charge. You know that it is not true, though you may not yet see clearly, still

less be able to express, how it is to be explained. But whatever may be said by those who do not see as you do, you treat your past with reverence. You are not contradicting anything that is good in the past by following it out to its logical conclusion. You believed that you were in the historical Church of the ages, *that* was what you loved, and to which you were ready to submit with all your heart. It was to *that* you clung in spite of all the differences of teaching and practice, and the many ecclesiastical scandals which you tried to explain away, or to which you closed your eyes. *That* was the ideal into which you transformed the poor, weak, and party-torn reality. You spoke of it, thought of it, dreamed of it as the Church of the Fathers, of the Martyrs and Confessors, the Home of the Saints, that could face the world and conquer it, and could part with multitudes of those who had been her own children rather than tamper with the faith. What cared you for the Anglican Church, except as it represented the ancient Church? You endowed her with an authority which she repudiated; you gave her titles of honour and respect which made her awkward and nervous; you put upon her lips words which she never uttered, and gave a meaning and emphasis to her words which she disowned. You were indeed at times startled and shocked when for a moment some more glaring inconsistency than common, or

some more flagrant betrayal of trust, brought into relief the contrast between the reality and the ideal with which you had clothed it. But you felt such a thought to be treachery. You distinguished between the Church and its official representatives and their utterances, sometimes individual, sometimes collective. You said, "the Church is not compromised by what this Bishop or that Priest may do or say". You tried to pacify the anxiety that sometimes would not be quieted, when you realized that you were individually under the spiritual charge of a man who openly preached what you knew to be heresy. But you argued that there have always been unfaithful Priests in the Church, and that it is merely the anomalous condition of the present relations between Church and State, and the temporary loss of discipline, that makes such things possible. You said "at any rate things are not as bad with us as they were in France before the Revolution, or during the Arian controversy," you looked for parallels in the past, and you found or thought you found them.

And you silenced, in your loyalty, one by one the questions that arose in your mind. You considered the extraordinary revival that had taken place, and was making itself felt everywhere, and you saw in it the Hand of God and the tokens of His Blessing. The multitudes returning to the Sacraments, the widespread increase of faith, the revival of forgotten or

neglected doctrines, and Catholic practices, Retreats, parochial missions, religious communities of men and women living lives of self-denial and primitive piety. You saw how readily people returned to belief in the Sacrament of Penance, so long neglected, and to faith in the Sacrament of the Altar. You breathed in the Catholic atmosphere that was sweeping over the dried and barren plains, and brought with it the refreshing rains so long withheld, and you saw in very truth the wilderness blossoming like a rose. How could you doubt? How could you doubt the reality of your own spiritual experiences? You were not brought up to all this, you were brought up perhaps in the narrow and chilling school of a hard and frost-bound Protestantism. You did not know your Church could give you such great things, but you sought it and you found it. And it was to you like passing from winter to a glorious spring, fresh with life and light and hope, and recovered youth, and movement and conscious growth. And if there was opposition and difficulty, aye, and persecution, was not that but another witness to the continuity of the Church's life and her claim to be the Church of the ages? Was there ever a time when she had not to face opposition? You felt like an early Christian. You remembered the words of our Lord: "Behold I send you forth as sheep amongst wolves. Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

And yet the doubts were there. One by one your difficulties and questions were answered. You were shown that there was not one of them that had not its parallel in some period, or some part, of the Church in the past. Yet it was not this difficulty or that, alone, that tormented you, but the accumulated difficulties of the whole position. The answers that were given you to separate questions, such as you were able to put into words, satisfied or quieted you for the moment. But there were others that came beating up in your mind, the combined forces of which were undermining the foundations of your faith.

It was not that for a moment you doubted the Catholic faith, or the claims of the historic Church; it was, on the contrary, that you believed it more and more ardently. It was that you doubted what the party to which you belonged claimed, that the Anglican Church *was* the Church of antiquity. For the most part Catholics who give up their faith, give up their faith in the claims of the Church, if not in Christianity itself. *Your* faith in the Church grew stronger as your doubts increased. "Why is it," you asked, "that as I believe more firmly in the Catholic Church, my faith in the English Church grows weaker. Why do I feel that the more I get, the more I want, and the more I doubt." It seemed to you that from the point of view of spiritual helps and privileges you could scarcely have more. You talked to your

Catholic friends and you apparently had everything that they had. Your spirit, your *ethos*, your language, were to all appearance almost the same. What more could you want that you had not got? Yet you could not help asking the ever-recurring question, Was the Church of England your teacher? Did you get all those things from her hands, and by her authority? You looked outside of the charmed circle in which you lived, and all seemed chaos. Members of your own Communion were openly denying what you valued as most sacred, and there was no one to rebuke or silence them. You looked outside the limits of your own Church, and there was no part of Christendom that recognized your claims. You began to feel your isolation. You examined the grounds of your faith, and it seemed to you that they rested, not upon the authority of the Church to which you belonged, but upon your own personal conviction, backed up by a party in that Church full of enthusiasm and devotion. You felt that if you were to change your beliefs, you could still find your home in the English Church, and that you would in fact be far more in touch with its authorities.

You were told that what you were taught and believed was on the authority of the formularies of your Church, that Confession, the Real Presence were there, that her appeal to antiquity was there, her claim to be a part of the historic Church. But you asked

yourself why she could not convince you of her authority; why she herself was so hesitating and uncertain in her voice; why, when you accepted all you had received without a question, no sooner had you begun to use her gifts than you began to doubt if she was really the authorized giver. Rome taught her children much the same as you believed, but it begat in them, as you saw, not merely a belief in her doctrines, but a paramount faith in herself. Why was it that you felt in your own case, that a widening gulf had been steadily growing between your belief in the doctrines, and the Teacher, and that the more ardently you believed the doctrines, the more you felt alienated from and distrustful of the authority?

Then you began to realize more and more that you were an alien, the citizen of another country, a waif adopted by one who was not his mother, and all the inborn instincts for home and country had awakened in you. The Voice of the Teacher you had been following moved you, and drew you, because of its resemblance to that of Another, whom your instincts recognized almost unconsciously. All that was true and beautiful in what she taught you, stirred and awakened dim memories of a long-forgotten home.

In a word, you perceived that in truth you had never been an Anglican, that what you had loved and craved for was the Roman Catholic Church, and that you had

loved and received all, and only, that which resembled her.

All this no doubt was the work of time, you did not realize it perhaps for many a year. You believed in all good faith what you were told, but the call of the blood was strong, and you saw that it was *that* in truth that had awakened in you.

Is this then to deny the past, to cast a slur upon God's dealings with you? Is it not rather to find the key to the past and to see how much more was in it than you ever dreamed? There was, I take it, in your mind always, or at least for a long time, a something wanting, that you *felt*, long before you could define it. Something needed to give completeness and co-ordination to all the separate truths you believed. The clasp upon the string of pearls that would hold them all together and bind them into one. And that was the realization of the Unity and Authority of the Church. And when you saw that clearly and unmistakably you felt you must arise and go where alone you could find it.

CHAPTER III.

BUT even when all we have hitherto been considering is perceived, there are difficulties. And I suppose to many High Churchmen one of the chief difficulties is the question of Orders and Sacraments.

It is, I imagine, very difficult for Catholics to realize how strong this belief is amongst the advanced party in the English Church. There is, in fact, no doubt on the subject amongst them. It is not too much to say that they believe it as strongly, and in the same sense, as Catholics do. And I do not think that the Bull of Leo XIII has affected their belief to any perceptible degree.

They are told, therefore, very reasonably, that in becoming Catholics they have to deny their Orders, and consequently all the Sacraments that they have received except Baptism. "How can you," they are asked, "deny the Grace you know you have received in all your past Communions?"

And I believe that such a consideration holds many back. They say, moreover, that as they do not accept the authority of the Holy See, its judgments have not with them the kind of weight that they have with Catholics, and, besides, that in the Bull of condemnation

the reasons are given, and that, at any rate to those who do not owe allegiance to the Holy See, these reasons must be considered on their own merits, and that they are very far from convincing. They maintain that they have been dealt with, and answered, by their own theologians, to the satisfaction of learned men, who have considered them purely upon their merits, and apart from the weight of the authority of the Holy See. How can such technical questions be gone into by ordinary people? they have neither the learning nor ability to weigh the pros and cons. They are, therefore, matters that must be left to the judgment of experts on both sides.

And no doubt such arguments have a good deal of weight with those who do not recognize the authority of the Holy See.

And of course those who do not recognize this authority, could not, on this account alone, enter the Catholic Church, which accepts that authority as supreme. Even if they disbelieved in their Orders and their Church, there is not a Priest in Christendom who could receive them.

But to those who have become convinced that the Papacy is a Divine institution, that our Lord founded His Church upon the Episcopate, with the See of Peter as its Head, and that it is as much a violation of the Divine constitution to break with it as to give up the Episcopate, the case is very different.

Before any question of their Orders arises in their minds the question of authority has to be decided. And I think, as a matter of fact, to most of those who become Catholics from the High Church party, it comes first. To the ordinary Protestant who has never believed in Sacraments, in the Catholic sense, it is different. With the awakening to the idea of the Sacramental life there comes the conception of the Church, and the appeal of Rome often comes with it. They know nothing probably of the practical working of the High Church movement, and its arguments are not convincing. The question of authority and of the Sacraments are not to them distinct and separate questions. The whole thing comes together.

But the High Churchman already believes most of the Catholic doctrines. At the present moment many of them have been brought up from childhood to believe the whole Sacramental system, to a large extent as Catholics believe it.

To them, therefore, the question comes primarily from the side of authority and the claims of the Holy See.

To such persons, the matter of Orders presents itself in this way: "I have hitherto believed that the Church can exist in broken and separated fragments. That an inner communion may be preserved while the outer communion is broken. That the organic unity of the Body does not depend upon its visible communion.

That different parts of the Church may differ fundamentally upon such matters, for instance, as the seat of Authority, and yet be one. And that the English Church was such a portion of the Catholic Church. Now I am convinced that this is impossible. I am convinced that the Catholic Church is One and Indivisible like the human body, and that the seat and centre of this unity is the See of Peter. That in separation from this centre, any portion of Christendom, however much of the Catholic faith it preserves, ceases to be any part of the Body of Christ, as truly as a branch when cut off from the tree ceases to partake of the life of the tree."

In believing that the Church could be divided, and that the English Church was a living part of the Body of Christ, I, of course, believed that she had the Sacraments and the Priesthood—without these there could be no question of her being a part of the Church at all. Now I am convinced that whether she has the Sacraments or not, she is at any rate in schism. The Catholic Church is, I am convinced, that Body that has always upheld the doctrine of the visible unity of the Church under the supreme authority of the Holy See, The Church of Rome. This I believe with my whole heart and mind.

But she tells me that the Orders of the English Church are invalid. What then? My faith in her claim to be the one and indivisible Body of Christ, to

whom "All power is given upon earth," has been the result of a long process of thought and consideration. Is it not for her to decide? I have to accept her authority, and do accept it heartily, upon all matters of faith and morals. Am I to set my own judgment against hers upon such a very technical question as that of Orders? Surely no one can doubt that the Catholic Church, whatever it is, must decide what is necessary for the conveyance of Holy Orders, and whether any body of Christians has them or not. And even upon Anglican grounds, if there were an appeal to a General Council, the Church of Rome must, at any rate, have a large influence in the decision, an influence that would far outweigh that of the Eastern Church. Is it conceivable then that if, at such a supposed General Council, Anglican Orders were declared invalid, at least a very large proportion of the High-Church body would not accept its decision as final? Very well then, to a person who already, on other grounds, believes Rome and the Catholic Church to be one and the same thing, her decision must have the same weight. And whatever one's own personal feeling may be, one would submit it to the judgment of the Catholic Church. The responsibility, like the authority, is hers. A man who became a Catholic while deliberately refusing to acknowledge her right to decide upon such a question, is really acting unreasonably and would not and could not long remain a Catholic.

I am not now considering the main question, the claim of Rome to *be* the Catholic Church. But I am considering the position of a man who is already convinced that she is. Is such a man to be deterred from making his submission on the ground that he has hitherto never had a doubt upon the matter of Anglican Orders? It seems to me inconceivable that he should be. No reasonable person could take up such an unreasonable position as to say: "I do not any longer believe that as a member of the English Church I am in the Catholic Church at all; I have, rightly or wrongly, become convinced that she is in schism; I do believe that Rome *is* the Catholic Church to whom all power and jurisdiction is given, but I do not believe that the Catholic Church has the right or the power to decide upon so fundamental a question as whether another Christian body has valid orders or not. I do accept her authority to define doctrine, just as an Anglican accepts the decisions and definitions of the undivided Church, and professes that he will accept the decisions of the Re-united Church. I believe in fact that she *is* the undivided and indivisible Church. I believe that she is that ideal Church of antiquity, to which the Anglican ever looks with loving respect. She is, to my eyes, clothed with all her beauty, her sanctity and her authority. If she were not I should never think of submitting to her. How then is it possible for me, so believing, with any consistency, to

deny her authority, or to refuse to accept her judgment upon such a matter, without stultifying myself? My whole education and training as an Anglican has taught me to accept and reverence the authority and teaching of the Undivided Church of Antiquity without question. Well, I answer, in obedience to all my past beliefs, I submit in this as in all other matters of doctrine and discipline to that Church which I have found to be still living, not buried under centuries of abuse, but active and clothed in all her strength at my side."

But there I bid farewell to strict logicalness. I do not ask, I do not want to know, I am not called upon to declare, how I am to reconcile all my spiritual experiences in the past with such a belief. I leave that in the Hands of God with, I hope, an ever-deepening gratitude for all that He has done for me, and for the mysterious ways in which He has led me. "His ways are in the sea and His paths in the great ocean, and His Footsteps are not known." Who wants to bring God's dealings with his soul within the rigid lines of logic, or to refuse to acknowledge any gifts of God, unless they can be placed in certain definite categories, and labelled and pigeon-holed under their several names and titles? The gifts of the Sacraments are not limited to the Sacraments, nor is there any scale or measure by which any individual can weigh them and say: "This grace must have come through a Sacrament, that need not".

Certainly no person, in becoming a Catholic, is called upon to deny or make little of God's goodness to him in the past; still less to reject all that he cannot logically explain. And there, I think, most sensible people will be ready to leave the matter. Accepting the judgment of the Church, and not caring or trying to bring all their spiritual experience within the rigid lines of definition; and not allowing themselves to be driven, for the sake of a controversial victory, to say hard things that only wound and alienate those whom they love and fain would lead to follow them. I confess that it is sometimes difficult. One's old friends often put upon one's lips words that one has never even thought of saying, and strive to force one to be logical at their expense. But there is nothing to be gained, and there is much to be lost in striking down and trampling upon those whose position is so much weaker than one's own, and who, one knows well, are keenly conscious of its weakness. A sweet reasonableness is certainly not the strong point of the High-Church position, whether it be regarded from within, in its relation to the English Church as a whole, or from without, in relation to the History of the Catholic Church throughout the world.

And in this same connexion, one word may be added as to the very remarkable challenge that is often put to a person who is on the eve of becoming

a Catholic. He is asked with a good deal of feeling: "Are you going to leave the Church of your Baptism?" Such a challenge, put by one who knows or ought to know its meaning, seems to me exceedingly disingenuous. Every educated person must surely know that there is but one Baptism instituted by our Lord, and that is Baptism into the one true fold of Christ. Every one who is baptized, is baptized into the Catholic Church, wherever it is or whatever it is. If the English Church is the true Church, every baptized Christian throughout the world, whether Roman, Eastern, or Nonconformist is, though he does not know it, baptized into the English Church. If the Roman Church *is* the Catholic Church, the staunchest Protestant is baptized into the Roman Church. There is no such thing as sectarian Baptism. "Ye are all baptized into one Body." Sectarianism comes in afterwards, and cuts the baptized person off from the Body into which he was baptized, and keeps him within its own walled enclosure. Baptism is the Door into the Kingdom of God which our Lord founded. The proper and authorized Minister of Baptism, is the official Priesthood of the Catholic Church. Yet it is not confined to that Priesthood. In a case of necessity any one can baptize. And if the Baptism is properly ministered with the right form and matter and intention, though it may be irregular, it is valid. The Door into the Kingdom of God has been opened—even though it be

by an unauthorized person—and the catechumen has passed into the Kingdom.

Our Lord cannot be supposed to have instituted different Baptisms into different sects, or, granting that the Church may be divided into Roman, Anglican, and Eastern, into different branches of His Church. No matter through whose ministrations one has been baptized, he can only be baptized into the true Church, whatever it may be. It is therefore taking an exceedingly unfair advantage of a person's ignorance, to reproach him with leaving the Church of his Baptism. An Anglican would know well how to answer a Nonconformist who was troubled with any feelings of disloyalty to the Church of his Baptism, in joining the Church of England. He would be told that he was never baptized into Nonconformity, that he could only be baptized into the Church of Christ, of which the English Church is a part. And an Anglican who was in any way affected by the same reproach on becoming a Catholic could answer in much the same terms. I am not leaving the Church of my Baptism; on the contrary I am returning to it. It is, in fact, the Church of my Baptism that has been calling to me for years; I am simply passing out from the enclosure of those narrow walls that have been holding me back from its full life. And in so doing I am only acting out to the full, and to its logical issue, what I have always believed. I am but drawing the more closely, and

yielding a more perfect obedience, to the Church of my Baptism.

Of course every educated High Churchman knows perfectly well the truth of what I have been saying—the absurdity of speaking of sectarian Baptism, or of Baptism into any separate division of the Church—but, notwithstanding, there are some who, as it seems to me very unfairly, make use of this appeal to sentiment, which has often more weight with the ignorant than an argument.

But it is said that as a matter of fact Rome really recognizes no Baptism but her own, and insists upon rebaptizing all who would enter Her Fold.

To this I answer:—

1. If by such a statement it be meant that Rome recognizes no Baptism, save Baptism into the Church of Rome, this is, of course, absolutely true. It is only another way of stating what I have just been saying, that she denies, like every educated High Churchman, the absurd idea that there is any Baptism save into the one Catholic Church, and as she claims to be the Catholic Church, she affirms that all who are baptized at all are baptized into the Roman Catholic Church, whether they acknowledge the claims of that Church or not.

2. If, on the other hand, it be meant that Rome accepts no Baptism by any other minister save her own, this is absolutely untrue. In the third century

Pope St. Stephen condemned St. Cyprian for denying the validity of Baptism ministered by a heretic, and insisting on the rebaptism of those who had been so baptized. And she has always acted upon this principle. If there be any doubt about the Baptism of the person about to be received from the Church of England or any other body, or if it be not certain that such a person was baptized with the proper form and matter, the Priest who receives him is instructed to baptize him conditionally. But if sufficient evidence is forthcoming that the person has been properly baptized, it is not repeated. It has, of course, nothing whatsoever to do with the question of Orders, but only of the proper ministration of the Sacrament. In fact, one of the questions which the Priest who is about to receive the person, has to answer, in applying to the Bishop of the diocese for faculties, is, "Has the person been validly baptized, or with only doubtful validity, or not at all?" And it will not be denied that in the past there was a good deal of carelessness in the ministration of Baptism. Owing to this it used to be the custom to baptize conditionally every one who was received from the English Church. But since the spread of the High Church movement, and the more careful ministration of Baptism consequent upon it, a new order has been issued, that each separate case should be carefully gone into, and every effort made to ascertain whether the Baptism was properly performed or not.

There is one other point in connexion with the subject I have been considering, upon which it may be well to say a few words.

It is often urged, and certainly it is a matter for serious consideration, that there are to be found some, who have taken a leading part, both practically and spiritually, in the High Church movement, who, on becoming Catholics, are lost sight of altogether, or grievously deteriorate in their spiritual life. And people are asked if they are ready, or if it can be right for them to run so great a risk. "After all," it is said, "what is the object of all religion but a closer union with God? God has certainly given you many graces where you are. You know how your whole spiritual life has grown and deepened and developed. It would be insincere in you to deny it. What more do you want?" You are pointed to such and such a person, perhaps a hard-working and devoted clergyman, who had given up everything, and lived a life of poverty and self-sacrifice, and won many souls to God, who, upon becoming a Catholic, settles down to a comparatively easy-going life, and to all appearance at any rate, has lost all his enthusiasm, or turned it into the channels of a turbulent and bitter controversialism. A man who is thought little of where he is, and has lost the respect of those who once reverenced him. And you are asked: "Can anything justify you in running such a risk? you know what you

have, you don't know what you will get, still less, what the effect of such a wrench as you contemplate may produce upon you. Is it worth it? Is anything worth the danger of a serious spiritual loss? What are such matters as authority or jurisdiction or the claims of the Holy See, questions of ecclesiastical polity, compared with the deepening of the spiritual life and the soul's union with God? Why can't you leave such matters for those whom they may concern, and throw yourself into the work which bears such evident tokens of God's blessing, and into the life of Communion with God where He has so generously met you?"

And any man still wavering in the balance of uncertainty must feel the force of such an appeal. "If Liddon and Pusey and Keble and scores of others whose names are well known, and a vast multitude known but to a few, could stay where I am, why can't I do the same and throw the responsibility upon the shoulders of the learned who know far more than I do, and who believe they can answer the questions that bewilder me? If they could remain where they were and yet keep so near to God, why can't I be content to follow humbly in their footsteps?"

Now it may be said in answer, that all this talk of people deteriorating when they become Catholics is simply an instrument forged in the furnace of Protestant prejudice and hatred to the Catholic Church, which is

incapable of forming a right opinion of what sanctity is, and takes the light-hearted joyousness of Catholic faith, and the healthy revolt from the strait-laced harshness and narrowness of Protestantism, as signs of deterioration. And there is, no doubt, a certain element of truth in this. One has but to compare, for instance, Newman's "Sermons to Mixed Congregations" with the Oxford "Plain Sermons," to feel that something had happened to the man who preached them, which might be compared to the loosening of the torrents with the coming of spring. With all her sternness, with all her doctrinal rigidity, her intolerance of any name however great, or any multitude however numerous, who reject or tamper with any part of the faith; to those who enter in mature years within the fold of the Catholic Church, their first impression is that of her extraordinary breadth and forbearance in dealing with her children, and her deep understanding of the human heart with all its weaknesses and infirmities. She who utters her anathemas so readily upon those who differ from her, knows how to bear with the inconsistencies and waywardness of her children, and not to ask or expect too much of them. With her unyielding firmness in protecting the moral standard, she can bear with infinite patience, with the infidelities of her own children. I think that everyone must feel this. To those who look at it from outside it may seem slackness, to those who look at it from within it seems very different. To the

newcomer it creates the feeling of being transplanted into a larger atmosphere, more tolerant, more merciful, more reasonable, where individuals cannot press their own practices of piety upon others, and where there is a very clear and definite line drawn between the rules of the Church, and the many excellent rules which the more devout make for themselves.

Yet giving full weight to the effect that such a change of atmosphere may produce upon, at any rate, the external appearance of their religious life, it is certainly far from answering the charge, that some do deteriorate when they become Catholics. Not merely that they *seem* more lax, because they are in a less rigid system, but that they *become* more slack, less spiritual, less earnest; that they do not keep up their standards, and their ideals become lowered.

Making then all allowance for exaggeration, it cannot be denied that some of those who have been full of earnestness and devotion as Anglicans, and whose lives have been spent in the service of God, make but poor and slack Catholics.

One is indeed sometimes surprised at those who fail in this way. They are often the last whom one would expect to find growing careless. But I think it is not difficult to see that it is a danger which can be easily accounted for, and which every one must be conscious of, who becomes a Catholic after he has reached middle life.

1. In the first place any serious change at such a period is fraught with considerable danger. Youth is the time which Nature designs for most men and women, to settle down to the sterner business of life, and she makes special provision to enable them to meet the difficulties that beset them. There is a daring in youth, in meeting the unknown and the unexpected. The powers are yet untried and seem strong enough to cope with and conquer every opponent. Youth knows nothing of the sobering and discouraging effect of failure and defeat. Then again youth is the time of idealism, the morning sun is shining upon the world, the world that to every newcomer seems young and fresh and expectant, and throws down its challenge to come and test it and prove his powers: "Your young men shall see visions". The young feel something akin to contempt for the cautiousness and timidity and circumspection, of those of maturer years. There is a vividness of perception, a spring of hope, a self-confidence and assurance, a firmness of step, that carries a young man over many a difficulty, or blinds his eyes to its very existence, that often fails a man as life goes on, and causes him to fail.

And this is true in the spiritual as well as in the natural life. Grace does not destroy, it makes use of the natural gifts, and a man who gives himself to the service of God in early youth, has all the hopes and

idealism of youth, enriched and enhanced by grace, to help him in the struggle of life.

And with the passing away of youth, the special gifts of those early years pass away too. No doubt there are great gifts that take their place in later life, but these gifts of maturer judgment, deeper insight, a courage that can face defeats, and all the rest, these are not the gifts that are specially valuable for a new start in new surroundings, but for beginnings. In middle life, if a man has been living seriously, the mind has already formed its habits, and is more critical, and less plastic.

And a religious man has already used up the special gifts of youth, in making his religious home where he is—they have carried him with a swinging gait and dauntless enthusiasm over the difficulties and inconsistencies that surrounded him. And now he finds he has to begin again and without their aid. His critical faculty is awake and astir. The conservative element that is strong in most people whose lives have been worthy, naturally clings to old associations, and old ways of looking at things, and finds it hard to break away from them. A man who has been a High Churchman, comes from a system which is at the white heat of enthusiasm, and all aglow with the excitement of new discoveries and new enterprises, and on the crest of the wave of success, to one which has known no change but that of quiet growth for 2000

years. His enthusiasm is met with a cold stare of distrust. The methods he has found so effective are looked askance upon, and quietly ignored. He is a full-grown man in the position in which he ought to have found himself as a youth, or at any rate with all the endowments of youth. Is it a wonder if under such circumstances, some men, who are not strong enough, or humble enough, to meet the requirements of their new position, fail, and after a violent plunge, give up the struggle to assert themselves, and settle down to take things easily.

2. But again, I have heard of a well-known Anglican clergyman saying: "It is not this or that doctrine that would keep me from Rome, it is the system. I do not like the system." And I can quite understand a person who looks at the Church of Rome from outside, giving expression to such a sentiment. But in the first place, I think it cannot be denied, that no one is really capable of forming a sound judgment as to how a system works, except from within. We know what the judgments of many a foreigner are upon England. I think we can quite understand why foreigners dislike us. But most of those who come to live upon our hospitable shores are generous enough to confess that they had formed false opinions of our life and our ways.

And I am sure that it is quite impossible for any one, however broad-minded and free from prejudice he may

think himself, to form anything like an accurate opinion of the working of the Roman system, from outside.

Yet there is one thing quite evident even to the casual observer, and that is that the Church of Rome, whatever else it may be or not be, is a system of law and order. It is a system which will not adapt itself to any number of newcomers. If they are to find any happiness in it, they must adapt themselves to it. And I think that no one will quarrel with me for saying that it is a system which owes its strength or weakness, to the fact that it is clear and distinct in details and definitions. It has no hesitation in telling you what you must believe and what you must not believe, what you must do, and what you must not do. At what moment you must be present at Mass, if you are to fulfil the obligation of hearing Mass. What is, and what is not a mortal sin. And so on. There are some minds that find a special pleasure and satisfaction in the accurate knowledge of such minutiæ, and there are others which do not.

But it cannot be denied that while there are great advantages in such a system, especially in one which has to deal with masses of people of different classes and nationalities, and very different stages of spiritual development, it has its disadvantages. For there will always be found a class of people who are content to fulfil their obligations, but nothing more. They are

always ready to evade, as far as possible, the responsibility of personal effort, by the mere observance of the rules, etc., laid down by authority.

I do not mean for a moment to underestimate the value of getting people to do what is of obligation, and that there will always be many who, in doing so much, are doing all that can be expected of them. But there are others who take advantage of all this, to escape from the difficulty of making rules for themselves. And it is, of course, quite impossible to avoid such a danger by legislation.

Now a man who has grown up amongst High Churchmen has been used to quite a different system. The English Church in every department, High, Low, or Broad, dislikes definitions, and avoids going into details, and the minutiæ of legislation for its members. She thinks it better, so she says, and more conducive to the development of individual character to leave all such matters to people to arrange for themselves. She lays down some broad general principles, and leaves the detailed application to be worked out by each man for himself. She tells people that they should go to church on Sunday, but she does not make any special service of obligation. She orders certain days to be kept as days of fasting and abstinence, but she does not lay down any rules of fasting, or draw any line of distinction between fasting and abstinence. She declares that "God has given power and commandment

to His ministers, to declare and pronounce to His people, being penitent, the absolution and remission of their sins," but she makes no regulations as to how this is to be done.

And there are doubtless certain advantages in such a system. Individuals are thrown upon themselves, upon their own earnestness, and their own personal effort. And that, no doubt, is a great thing. I suppose some people think that the value of it cannot be overestimated. Perhaps not. But I have no doubt whatever that the disadvantages can be very much underestimated, or altogether ignored. And one of the most obvious disadvantages is, that people who are *not* in earnest—and after all they must unfortunately always form a considerable proportion of those with whom a religious body has to deal,—are left to themselves, unguided, undisciplined, untrained. It's all very well to tell people in general that they ought to fast, but if you give them no guidance at all as to how to fast, the majority will not fast at all, and the earnest minority will probably overdo it, and injure their health, and perhaps eventually undergo a reaction.

It is a fatal mistake for those who are in authority to take it for granted that every one is in deadly earnest, and being given general principles will work them out wisely and well. If they are to be governed at all, and led on to better things, they must be told what they are to do.

Moreover it will be found that if authority does not lay down definite rules which apply to every one from the highest to the lowest, and which tend to develop a certain religious standard for all, various sections will develop artificial standards of their own, some over-strict, some overlax. Some, in which rules that are excellent for individuals are pressed upon the multitude, and those who do not or cannot accept them, are looked upon askance.

If there are disadvantages in the detailed legislation of the Catholic Church, inasmuch as there will always be some who will abuse them, they are nothing compared with those of a system which leaves the people to grope about for themselves, and takes for granted the general goodwill and earnestness of all its members.

The Catholic Church, it seems to me, understands human nature with all its paradoxes, and all the mingled good and evil of which it is made up, and knows how to deal with it, how to keep its hold upon the slack, and how to lead the earnest on step by step to the very highest.

But now we will suppose the case of a High Churchman, who has lived for years in a system where everything was at the highest pressure of spiritual fervour. He was in a parish where a very high standard was kept before the people, both by the example and teaching of its vicar, and a certain proportion of the

congregation responded to it. The whole atmosphere was one of devotion and strictness. The inner circle, at least, lived exemplary lives—most of them went to Church two or three times on Sunday, they kept Fridays rigidly, not merely abstaining, but going to no entertainments and amusements on that day; on the great fast days, such as Ash Wednesday and Good Friday, many of them abstained from food all day till the late afternoon. In Lent all amusements were laid aside, there were frequent sermons and services which were well attended. Many made daily meditations and frequent Communions. In fact many rules which are excellent for the spiritual progress of private individuals, were inculcated from the pulpit, as the normal standard for the general public. And there was a response that was gratifying and encouraging. And the danger of such methods was not noticed, or if it was, the result was put down to the carelessness or worldliness of those who did not respond.

Well, one of the most devout of this congregation becomes a Catholic. What is the first impression that is made upon him, by the ordinary methods and preaching, in some ordinary Catholic parish church? I think he is forced to confess that it is chilling and disappointing. There is no effort to attract the lukewarm by bright and popular services. The congregation kneel in silence throughout. There is no outburst of responses from the congregation, such as he

has been accustomed to. No hymns which rip your heart open by their volume and ring. The whole thing is different, and he feels the advantage is on the side of what he has left. The Priest at the Altar seems remote and separated from the congregation. And he wonders how many of them are able to follow a word of the Mass in an unknown tongue.

He misses the strong personal appeals, the many rules that were suggested, often insisted upon, by individual clergymen, for the deepening of the life of his parishioners. He is surprised to find that the high standard which he had been used to is not pressed upon the people. He hears little, in the public teaching of the Church, of those many rules of discipline and self-denial, of the strict observance of days and seasons of which he used to hear so much. Customs which he had been used to look upon as of obligation, he finds are here treated as matters of individual choice. Observances which had been urged with insistency, as if binding by ecclesiastical authority, are not even mentioned, and people are left free to act in such matters as they please. The standard seems lower, the ideals set forward less exalted. He is surprised to find Catholics, whose devotion he cannot doubt, keep the Fridays with far less strictness than he had been wont to keep them. And it is only in time that he realizes that so far as public teaching is concerned there is a strict line drawn

between what is of obligation and what is of voluntary devotion. Practices which are excellent in themselves and desirable for individuals are not pressed upon people as tests of being good Catholics. They are expected to observe faithfully what is of obligation, and for the rest they are left free to follow as they are led on by God, and the individual guidance of the confessional.

There is a standard which is not very exacting, set before, and pressed upon all. And there is plenty of room for personal efforts after a stricter life, and the practices of asceticism and devotion.

Now to one coming from some parish in the English Church where the Catholic movement was in full swing, and where a very high standard was urged upon the people, and followed by an inner circle of the more devout, the first feeling is probably one of surprise. He finds that a number of devotional customs which were looked upon as of obligation, are not so regarded at all, and that outside of the rules which are laid down by the Church, there is perfect liberty. All he can judge by, for the moment, is the standard which is demanded of every one. And this does not ask of him many things which he used to do. It is only in the course of time that he realizes the vast number of people who aim at a standard considerably higher than he ever imagined. The stimulant or pressure, whichever you wish to call it, from without is removed. No one

will be scandalized if he only goes to Mass on Sunday, nor if he goes to the theatre on Friday—on the other hand, he will find that if he observes the fasts as the Church orders him, it will be impossible for him to do more,—his own rules of fasting have to go. In some things they may have been more rigorous, in others perhaps less, but now the matter is taken out of his own hands, and in keeping strictly the rules laid down by the Church, he is taxing his strength as far as it can bear. Thus, much of that personal effort which is so excellent a thing in itself is turned into the mere obedience to a law.

And with the removal of the external standard he had been used to, and the supplanting of personal rules by ecclesiastical rules which are of obligation, there is certainly a serious risk of a man letting himself down gradually, and to find that he has become content to do what is of obligation and little else. In fact, the change of religious systems discloses a characteristic weakness which he did not realize in himself before. For nothing can really take the place of personal effort, and if that flags, the true character will be lowered with it.

It is not, I think, to be wondered at, therefore, if it be found that some of those who enter the Church in maturer years do not gain from the change and rise to the higher levels of the spiritual life, but give up much of that personal effort which they had been wont

to make, and are content to rest in fulfilling merely their obligations.

But even though we may be able to see some of the reasons why there is at times a spiritual declension in a few of those who become Catholics, this danger, even if it were much greater, could not justify anyone in holding back. Surely not. Nothing could ever justify any person in refusing to follow his convictions. Certainly the difficulties involved in any serious step, ought to make a man test himself in every possible way, to make sure that he *is* convinced, and that what he takes for convictions are real and deep. But when he has taken every proper precaution, and put himself to every reasonable test, then there is nothing left for him but to follow his convictions at all costs. He may, very likely he will, see, on looking back, how very much there has been in his whole dealing with the question that is far from perfect, how lightly he took it up and talked about it, how much of worldliness and superficiality, and personal irritation and pride was mixed with it all. He may indeed realize now, that at first the whole matter might have been easily set aside, that he entered upon it in a light and airy way, or to please another, and had no real difficulties at all; and then he began to read and study, but it was more for the intellectual interest of the thing than anything else. He may find this, and a great deal more, that gives him pause. It would, perhaps, be difficult to

analyse the jumble of feelings and motives that were at work for a considerable time, but whatever they were, and however it came to pass, the subject laid its grip upon him, and now he finds the results pressing upon him with an insistent and irresistible force, and driving him forth from the position which, he never realized before, he loved so much. He has lost all faith in the English Church; and everything he reads, not least the attacks upon her, have tended to deepen his faith in the Church of Rome. What he took up perhaps so lightly, has proved a far more serious matter than he realized, and has driven him into a position which is intolerable.

Can any fear of spiritual loss to himself, justify him then in refusing to obey his convictions? Would it be possible for any man under such circumstances to imagine that he could protect his spiritual life by an act of dishonesty? Nay, would he not certainly forfeit all he had? He would soon find that the religion in which he had ceased to believe, had ceased to have any power to help him. Those who are sincere in their belief in any religious system, however unreasonable and self-contradictory it may be, will get help *from* it, or at any rate *in* it, as long as they believe in it, but as their faith weakens it loses its power to help. The things that once moved him to devotion, and were means of closer communion with God, stir up doubts and questionings and become but

the channels of increasing unrest and criticism; what had been the sources of peace, become the sources of disturbance and disquiet. He is out of touch, out of sympathy. Instead of being able to throw himself into the atmosphere of devotion around him, it generates in him an atmosphere of criticism and alienation. He cannot regain what he has lost, or return whence he has come.

Yet, he is conscious of certain indications of instability in his character, and knows well the dangers in which change may involve him. He has been able to build up his position where he is, slowly and with difficulty, and he knows how dependent he is upon his surroundings. What if he were to find that the wrench of a change and a new start were his undoing, —that he can never settle down again, and make for himself a new home? It is one thing to contemplate such a change from a distance, and in a speculative way, it is a very different thing to consider it as a definite and practical matter demanding immediate action; standing upon the threshold, looking back upon his old spiritual home, crowded with memories and associations doubly dear as the time for departure is at hand, and looking forward to the unknown future.

For as the moment of departure draws near, he becomes keenly alive to the fact that no outward change can really change the inner man. Wherever

he goes he brings *himself*, and of that self, as it is more and more stripped of all that had hitherto clothed it, surrounded it, and seemed to be part of it, he becomes increasingly distrustful. How will it be with him, when he is, so to speak, unclothed, and yet not clothed upon; when he has left all the interests and helps of the past behind him, and not yet made the new his own? It all seemed so simple in the distance, it looks full of dangers and risks at a closer view. Will this step that he contemplates, be his ruin or his salvation? Will it be his marring or his making? He knows some to whom it has brought a new life, whom it has made saints, and he knows others whom it has made all that he most dislikes. What will it be to him? After all is not the spiritual life everything? What is the use of any religion except to deepen the spiritual life and bring a person nearer to God? Has he any right to risk that? And he cannot doubt that it is a risk to a man of his temperament, a very serious risk. Perhaps he has made too much of the controversial aspect of the question. Has he sufficiently considered it from the spiritual point of view? He has certainly grown and deepened where he is. Why should he not be content with that? What more does he want? Why should not he stay where God has put him? Those who know him best, and whose judgment he most trusts, tell him that the Roman Church has become an obsession to him, that he has

idealized it and dwelt upon it, till his judgment has become warped, and he is incapable of seeing it really as it is. That he is unfair to his own Church and refuses to see its advantages and is always on the lookout for its defects. That he admires in Rome what many of her own more thoughtful children regret, and thinks everything she does is right, everything the English Church does is wrong, and that all that he has been through has certainly not improved him. It has interfered with everything, and made him unfair, critical, bitter, disloyal, controversial.

And he knows that there is a good deal of truth in all this. And is it not a bad sign? Why should a good thing begin by having a bad effect? Would it not be wiser and better to drop the whole subject and go on quietly and humbly where he is? Certainly all this controversy has done his soul no good. Indeed, there are many times when it all seems to have been rather an ecclesiastical than a spiritual question. Why cannot he leave it and look after his own soul? Other men far better than himself have done so, and have certainly not lost by it. He has allowed his mind to dwell so much upon the matter that it has lost all sense of proportion. It has loomed so large before him that it has obscured everything else, blocked the way to more important subjects, shut his mind in and narrowed his outlook. He has sometimes felt as if he had given it undue importance. It is not as if he were

a mere Protestant; he is able, where he is, to believe most of the Catholic doctrines, and to make use of most Catholic practices. It is natural that if a man allows his mind to dwell unduly upon one subject, it will take possession of him. Can it really matter so much? Does the welfare of his soul depend upon his being able to give satisfactory answers to difficult historical and theological questions upon which learned men hold different opinions? Then would it not be far better for him to stay where he is, and do what he can towards helping on the great movement of revival, and pray for corporate reunion? He can expect to have very little, if any, influence in the Roman Church, but every man's influence has weight in the stirring times and rapid changes that are going on everywhere around him in the Church of England.

Such thoughts course through the mind and bring their weight of anxiety and uncertainty. It is easy for those who look on, whether from the Anglican or Roman side, to see and measure their true value, but it is not so easy for him who is their victim. It is extraordinary what small things, in a moment of unsettlement, bring down the scales on one side or the other. I have known the whole force of a long-considered argument for Rome, grow weak and pale and unconvincing, before the practical appeal that came merely from a few minutes' spiritual conversation with a very devout member of one's own communion, in

which there was no allusion to controversial matters. For to an earnest person the constant, though perhaps unuttered, question that lies behind everything, when the change is contemplated as close at hand, is "What effect will it have upon me; will it bring me nearer to God, or will it throw me back?"

And yet, however much we must respect a man for having such fears and anxieties, and augur well from them for his future, it cannot be doubted that no one who wants to see clearly and act rightly and reasonably, ought to allow himself for a moment to be influenced by any other considerations save this, "Am I convinced, not only intellectually, but personally, wholly, every bit of me, so to speak; am I convinced that Rome and the Catholic Church are one and the same thing?" If you are, then you must act upon your conviction at all costs, if you will preserve your self-respect. If you are not, whatever your wishes may be, you must stay where you are. Everything else you must leave in the Hands of God. It could never be right, for any earthly consideration, to live a life of insincerity and untruth, and it is a contradiction in terms, to suppose that one could be called upon to live such a life for any spiritual consideration. No one can, and no one is called upon to allow possible contingencies in the future to affect his decision in regard to a matter that must be judged wholly on its own merits. If a thing is right, it must be done at all costs, be its results in

the future what they may. Our only security for the future depends upon fidelity in the present. Imagine a man who feels certain of his Vocation to the Priesthood or the Religious life, holding back for fear that he might not hereafter be true to his Vocation. God gives us no light upon what is to be. The Word of God is only a lamp to the feet, to each step.

> I do not ask to see the future scene,
> One step enough for me.

Therefore each of us must act with the light that we have in the present, however timid and uncertain we may be as to its effects upon us for good or evil. And we must compel ourselves to set aside all other considerations, save those which have immediate relation to the right or wrong of the step in itself. We walk by faith, not by sight. We must leave ourselves, for the rest, in the Hands of God.

Because the question which we are considering, is, above all things a religious question, that does not mean that we are to be unduly influenced one way or the other by the possibilities of its religious consequences to ourselves. We may indeed believe and hope that a very great sacrifice which we make for the cause of what we believe to be truth, will bring a blessing with it, but people have made such sacrifices and failed. I cannot conceive that any honest and religious-minded man, whatever his own personal convictions, could advise

another to refrain from a step that he felt absolutely convinced was right, because of any fears for the future. At the Word of Christ, or the Voice that he believes to be Christ's, he must "launch out into the deep".

And this applies even more to the effect of his action upon others. He is told that if he takes the step he is contemplating, it will upset the faith of a number of people who depend upon him, trust him, and look upon him more or less as their guide. All such responsibilities must indeed compel him to test every step of the way, and to test the reality and depth of his convictions. He cannot evade these responsibilities. He is certainly justified in acting slowly and making as sure of himself as he can. But he is not responsible for the effect of a conscientious action upon others. He is told that if he takes this step others will not follow him, but will lose their faith in what they have. But what can he do? he did not take these responsibilities upon himself, he did not seek them, they were thrust upon him by the abnormal and divided state of Christendom. He cannot, for the sake of any number of people, go on upholding a system he has ceased to believe in. He is put on earth to use his influence in bearing witness to what he believes to be the cause of Truth. "For this cause came I into the world, that I might bear witness to the Truth." That is his primary responsibility, for his fidelity to which he must answer to God. "What shall it profit a man, if he gain the

whole world and lose his own soul?" He cannot play the hypocrite from a perverted idea of charity, nor run the risk of preaching to others while he himself is a castaway. Let him try if he dare. The ring of sincerity would soon die out of his voice, the power of convincing others would fall from him like a garment that was worn out. If he sacrificed his convictions to protect the faith of others, he would soon find that they instinctively turned away from such a protection.

No; whatever the effect upon others, a man must be true to himself at all costs. That question stands alone, and must be decided upon its own merits, let the consequences to himself, or to the world, be what they may.

I am convinced indeed, that most of those who use such arguments, cannot really mean them, as arguments. In their hearts they do not believe in the reality of the man's convictions, and they use them to induce him to wait, and, as they think, recover the normal balance of his mind. But they would not use them in any other cause. For, with most of these people the claims and attractions of Rome are always dealt with in an exceptional way. They do not go on all fours with any other reasonable convictions. Honest and high-minded men use arguments against them that they would scorn to use in any other controversy. They believe that those who are swayed by

the claims of Rome are under some hallucination—that they are hypnotized, that she has cast upon them an uncanny spell; that if they would only have the courage to set them aside they would recover, as a man recovers from an attack of fever. And so they make use of appeals that, strictly considered, are neither fair nor honourable.

I remember years ago, when my mind was a good deal upset on the subject, but as I see now, while I was still very far from anything like a personal conviction, saying to a man of considerable intelligence, and whose high-mindedness and sincerity were beyond a question: "What would you say to a person whose reason urged him to a certain course of action, but whose conscience did not compel him to act?" And his answer was: "I think I should have nothing to do with such a man". "Well," I said, "the question with him is about the claims of Rome; he feels the orce of the arguments for Rome, but he does not feel that his conscience is very much influenced by them." "Oh," he said, "Rome is different." That is it. Rome is always different. It does not stand on the same ground with any of the other affairs of life. She is a wizard that deludes and deceives. She hypnotizes by her subtle attractions, and blinds by the cogency of arguments that simple men can see through. Her very reasonableness is an insult to faith. She is too logical. Religion is not logical, you must beware

of too much logic in religion. The very simplicity of her arguments must awaken your distrust. You feel at a disadvantage in arguing with a Roman Catholic; he seems to knock you over and leave you silenced in a moment; but that is not a proof that his position is so much stronger than yours. On the contrary, yours is far stronger than his—it goes deeper and reaches further than arguments can possibly reach; like life it eludes analysis and breaks through the limits of syllogisms and definitions. In fact Rome is wrong anyhow. She is wrong because some of her dogmas are against reason, and she is at the same time to o artfully reasonable. She will whittle down some unpalatable dogma or definition to get you in, and then if you do not accept it in its nakedness, she will proceed to turn you out. Her very attractions are a delusion. She puts them forth to win the unwary, and when she has won them she harries and torments them and makes their life miserable. She is a mistress in the art of lying and is always talking about the truth, she is inwardly torn by dissensions and disunion, yet posing before the world—and convincing the world —that she is a marvel of supernatural unity. She is intensely worldly, though she produces books on the spiritual life which delight the heart of Anglicans, and develops a type of unworldliness and sanctity unknown in any other form of Christianity.

You cannot therefore deal with her as you can

deal with any other religious body, and exceptional circumstances warrant exceptional methods.

Yet notwithstanding all this, a simple man, who desires to be true and to act truly, will feel in his heart that, in forming his judgment and coming to his conclusions, all side-issues must be set aside, and that if he is convinced, and believes with his whole heart and mind that Rome is true, there is but one thing to do, make the great venture of faith and arise, leave all, and go into the land which God has shown him, be the consequences what they may.

And on the other hand he must not allow himself to be *unduly* influenced by the hope or expectation that the mere fact of such a change as he contemplates will work wonders in his soul. Such a hope he may indeed reasonably entertain, if Rome is what she claims to be. To be transplanted into a richer soil and a more bracing climate, *ought* to do good to every one. To pass out of wrangling and controversy ought to bring peace to every weary soul. But all this will depend upon the person himself. We have unhappily the power of carrying our own atmosphere with us wherever we go. A man may go to the top of some Swiss mountain in search of health, and bolt his doors and close his windows, and complain that it has done him no good.

You would not then be justified in becoming a Catholic, merely because you have failed where you

are, and you think that a change of religion will effect a change of character. You will indeed get new helps and new stimulants, more than you can imagine—to my thinking, all that the heart of man can desire. But such hopes alone would not justify anyone in becoming a Catholic. There is only one thing, only one ground upon which you could take such a step, and that is, as I said before, the conviction that the Roman Church *is* the Catholic Church, and that out of it you are out of the Body of Christ.

A man who became a Catholic simply on the ground that he has been a failure, and that by such a change he would have a new start and greater helps, would, I am convinced, find he was mistaken. His action would be based upon a fundamentally wrong principle. The spiritual life, like the intellectual life, can only be developed from within. Outward things are powerless to make a person good, till they are assimilated and made one's own. An idler will not be made learned by being imprisoned in a library, unless he puts aside his idleness and appropriates the knowledge that is all around him. And an unspiritual man will not be made spiritual by the fact of having the richest spiritual feast set before him. He has opportunities indeed, but it depends upon character whether the opportunities are used, and the gifts appropriated. The highest attainments of the spiritual life depend upon the full subjective use of the greatest spiritual gifts.

One man will get more out of one Communion than another will get out of many. Certain people are always thinking that they can be made good from outside, and in spite of themselves, but they are always disappointed. The Paradise of delights could not do for our first parents more than they would allow it. They had every conceivable external help and protection; the failure was not in their circumstances but in themselves. And so a man who became a Catholic, simply on the supposition that in a richer land and more salubrious climate he would become a better man, would find himself grievously disappointed.

There is no doubt a sense in which a person may reasonably entertain such a hope, but it will be only subsidiary to the fact of his conviction. He is giving, perhaps for the first time in his life, a very practical proof of his sincerity, inasmuch as he is prepared to take a very difficult step, and to face considerable opposition, in obedience to his conscience. And I do not think that any man could be blamed for being stimulated and strengthened to face the difficulties that lie before him, by the hope that it would bring him a blessing. But this rather follows upon than precedes his conviction, and should not directly influence his judgment and his decision upon the claims of Rome, solely upon their own merits.

Therefore all side issues, even so grave a matter as

the effect of the step he is contemplating upon the well-being of his soul, must for the moment be set aside. If a person is *sure* that he is convinced, *sure* that he can no longer honestly remain where he is, he must step forth alone, and say with Esther of old, "If I perish, I perish".

CHAPTER IV.

It seems strange to those born and bred in the Catholic Church, that a person living so close to it, and already believing so much, should be delayed by such considerations from taking the final step. To them the whole thing seems so obvious, and involving so little risk and so many blessings. They cannot imagine that a man who has gone so far and still hesitates, can be really sincere. Many believe he is held back by unworthy motives, or by pure cowardice, and that he is tampering with faith, and dallying with the gifts of grace, and that if he delays much longer he will lose his chance, and God will withdraw His Grace. Such criticisms do no good and they often do a great deal of harm. Who can dare to say of another that he is not in good faith, because he does not do what they think he ought to do? I was told shortly after I had been received, by a good Bishop whose acquaintance I had only just made, that I must never expect to be very happy as a Catholic, because I had delayed too long! What did he know about me? or what I ought to have done? or when I was convinced? or how long I had delayed? The fact is that while religion is the

closest of all bonds that bind together those who profess the same faith, it is the greatest of all barriers between those of different creeds; and though men live side by side and meet in business and social life, they know little or nothing about one another's religious beliefs. It is astonishing how little the ordinary Catholic knows about the movement that has spread so largely over the length and breadth of the English Church, and still more amazing, what intelligent and educated Anglicans believe about Catholics. There is no absurdity, no superstition that they do not imagine them capable of believing and practising; no ridiculous untruth that they will not believe without a question. Catholics are indeed hated and distrusted, not so much for what they believe, as for what they are supposed to believe. A cloud of unholy tradition hangs over them, and dogs their steps, and shrouds them and their doings in mystery, and puts them outside the pale, and they find it hard, often quite impossible, to get an unprejudiced hearing. And even when they do, and are given an opportunity of defending and explaining themselves, they are not believed. Indeed it is not too much to say that the only exposition of the faith and practice of Catholics that receives little or no credence, is that which is given by Catholics themselves. Any quack, any disreputable apostate whose words no one would accept on any other subject, is received as an oracle on this.

And the result is that all this develops in a good many of those who know better, and hate all this outrageous misrepresentation, a certain distrust and uncertainty as to what they will find if they become Catholics. There cannot be all this smoke without some fire. Why should there be such an almost universal distrust of Rome by those outside her, if she is all she ought to be? Of course those who have gone so far on the road, as I am supposing, believe in her enough to disbelieve the lies that are told about her, yet all that is said is not without its effect upon the imagination, and certainly adds considerably to the unknown difficulties in taking the final step, and often has its measure of influence in delaying those that are otherwise prepared. They wonder if they will find it all they expect, or if after all they will discover *something* that is the cause of all the feeling of hatred and distrust. The unknown always has its terrors, but the unknown that is everywhere spoken against, and by none more than by good people, who in other matters are sober and charitable and restrained in their judgments, must have its influence. Yet this has been through all ages, from the very first, one of the most remarkable characteristics of the Church. Our Lord warned its first founders of it: "Ye shall be hated of all men". "If they call the master of the house Beelzebub, how much more they of the household," and this prophecy has certainly been fulfilled through the ages.

Yet even so, it is almost impossible for a person brought up from childhood in the Catholic Church to form any conception of the difficulties that beset the path of those who have been educated in another religious system, and who have begun to feel the mysterious power of the attractions of the Catholic Church, and something of the logical force of her claims.

I do not mean the difficulties that come from without, the material and temporal difficulties, such as the breaking with the associations of a lifetime, and those of the most sacred kind, the religious associations with which all that is best in a man are bound up. The breach with old friends, with whom they have been bound in an intimacy hallowed by planning together works for the service of God and man, which appealed to and stirred up the noblest enthusiasm. The giving up of work which was absorbing in its interest and often crowned with rich and lasting results. The going forth amongst strangers who know nothing about them and often distrust them. The grave material and pecuniary losses, sometimes involving even the means of subsistence. The possible breach between husband and wife, parent and children.

These are difficulties, no doubt, but they are difficulties which many are ready to face without hesitation, in obedience to conscience and in the cause of Truth. Christianity has at all times exacted great sacrifices,

and it has met with a generous response. You cannot argue with people who hesitate, or hold back from such sacrifices. They know what they ought to do. You can but sympathize with them and encourage them, and pray that they may have the courage to do what is right.

It is not of such difficulties I would speak, but of those interior difficulties which are of a far more subtle and perplexing kind.

In the first place there are the intellectual difficulties. But even these, great as they are, do not by any means cover the whole field. When all these have been removed, others of a more intangible kind, more elusive and evasive, more difficult to lay hold of and bring out to the light, pervade the soul. I can easily imagine a person who feels the force of the arguments for Rome overwhelmingly, still hesitating. It may seem to him even that they are too clear, too transparently simple. I remember myself at one time feeling their force so strongly that I said to myself: "There must be something else; if that were all every one must feel them". And I felt the strength of that something else, though I found it impossible to analyse and bring it out into the light. I remember at the time speaking to a friend of the cogency of these arguments, and he answered: "Oh, yes, I have often felt that certain arguments, if logically followed out, and taken alone, must bring me to Rome, but I have never felt

that they obliged me to go". I think what he meant was that there were other considerations that seemed to him to counterbalance the force of arguments, and that had weight with him.

To many a Catholic it seems an inconceivable thing that a man can believe almost all the doctrines of the Catholic Church, and feel the strength of her position, and at the same time not feel compelled to make his submission. They often pass sweeping judgments upon such people and charge them with insincerity. But it is a serious thing to bring such a charge against anyone. Who can understand the intricacies of another's mind? Who that knows anything about it, does not know how few people are guided simply by the force of logic, and especially in religious matters? Certainly a person who has lived all his life in a system that does not pretend to be consistent or logical, is not likely to be driven out of it merely by the force of an argument.

For there undoubtedly are other things that demand consideration, and that take their place and their part in the making up of that mental state which fits a man to form a sound judgment, and to have reasonable hope of being able to come to a right decision.

In the first place many people at such a crisis will feel, and I think quite rightly, a distrust of some of the arguments that seem most compelling. Not of the steps of the argument, but of the premise. The *arguments*, for instance, for the necessity of the Papacy, may

seem overwhelming. It is pressed upon them that if there be no Pope it ends in individuals making a Pope for themselves; that people have neither time nor talents, ordinarily, to go into the details and technicalities of controverted questions, and it results in their deferring in such matters to the ex-cathedra statements of some one whom they trust. If they be asked why they go so far in doctrinal matters and no farther, why they profess to accept the teachings of the early Church, or of the undivided Church, but stop short in this point or that, if they analyse their reasons they will have to acknowledge that it is owing to the influence of some learned divine whose judgment they accept. And when it is urged upon them that, as a matter of fact, they submit themselves thus to an authority which stretches its infallibility even farther than the Papacy, they will answer, very rightly, that that does not prove the Papal claims to be true; that the à priori arguments for the Papacy may be quite convincing, so far as they are concerned, but their difficulties are based upon historical grounds; and that the historical difficulty negatives the force of the argument.

Or they are reminded that one of the marks of the Church, which our Lord gave, was that "to the poor the Gospel is preached," and they are asked, "How can you preach the Gospel to the poor, when your clergy are allowed to teach different doctrines? What is a

poor man, who cannot even read, to do, when he passes from under the ministrations of a High Churchman to those of a Low Churchman?" Many people feel the force of such arguments, but even if they cannot answer them, they are convinced that there is an answer, even though they may not know it. It is too trenchant. Those who are their leaders must have faced such obvious inconsistencies, and must be able to answer them, even if they are not.

Arguments, however forcible and however unanswerable, will not dislodge people as a rule from a religious position which they hold on many grounds besides those of reason, on grounds indeed with which reason has often very little to do.

In spite then of the force of many arguments that seem unanswerable, a man may still feel held back, not necessarily by fear or cowardice, but by moral and spiritual considerations that are difficult to analyse, and more difficult still to make others understand. He is afraid that he is influenced by unworthy motives; that he is trying to escape from the difficulties of the position in which God has placed him; that "spiritual things are spiritually discerned," and that he has not sufficiently considered the matter from a purely spiritual standpoint or in a spiritual way. That he has allowed himself to get excited and carried away by the controversial interest of the question. That his difficulties can all be traced to impatience.

That he has not lived up to the opportunities he has, and is in no sense fit therefore, to form a right judgment. That it is not the best men, or those he most respects who join the Roman Church ; and that men who are, in learning and intelligence and piety, vastly his superiors, have felt the strength of the arguments that upset him, but have not thought them sufficient to act upon. That the whole thing is a temptation, as he has been again and again assured by those who know him best, and have his highest interests at heart. That it is quite natural for one of his temperament to be attracted by the appeal of Rome, and it is a very easy matter for one who has been watching with kindly and sympathetic eyes, to account for his state of mind ; and if he takes this step he will bitterly regret it when it is too late.

It is necessary, therefore, for one who has begun to feel unsettled in his position as an Anglican, and disturbed by the disquieting aspect of things around him, if he would hope to come to a right decision, to clear his mind on one or two points which are otherwise likely to mislead him. And to refuse to keep before him anything but the main issue.

Now, there are two states of mind, which are, in fact, quite distinct, though it is not easy for one who is in a condition of perplexity and mental strain always to realize the distinction.

One is a loss of faith in the Church of Eng-

land. The other is a positive belief in the claims of Rome.

1. These two are apt to get confused, and many take it for granted that the one necessarily involves the other. But this is a great mistake and may involve disastrous results.

Because a man has become convinced that the claim of the English Church to be a living part of the Body of Christ cannot be substantiated. Because he feels the lack of authority running through her whole system, and that she holds within her fold various antagonistic schools of thought, ranging from one that differs little from Presbyterianism to one that teaches almost every Catholic doctrine. Because he feels that he is, to all intents and purposes, left to believe what he likes, and that he may, if he pleases, pass from one school to the other without anyone to gainsay him. That he is free, as one high authority of his Church publicly stated, to believe, about the Blessed Sacrament, anything short of Zwinglianism on the one side and short of Transubstantiation on the other, but within this wide scope there is no one to guide him as to the Truth. Because he sees that even in grave moral questions the English Church cannot be trusted, and that when the civil law permits what she taught to be adultery or incest, she becomes, to say the least, hesitating and uncertain. Because it seems to him that, within her fold, matters regarding doctrine

and discipline are practically in a state of chaos. All this does not involve, what appears to him the necessary consequence—that the Church of Rome, presenting in these points so striking, and, to him, so attractive a contrast,—is necessarily in the right.

Many appear to take it for granted that the question is one simply of the rival claims between Anglicanism and the Roman Church, and that if one is wrong the other must be right. And their minds becoming irritated and despairing, because of the condition of things around them, they look with longing eyes to Rome, and assume that she will be to them the City of Refuge and the Home of peace. They consider her simply in the light of the contrast which she presents to the perplexing condition of things in which they are, and of which they are so acutely conscious.

But distance often lends enchantment to the view. And they may perchance discover that they have idealized that, of which they have had no personal experience. The Church of Rome seems to them strong just in those points in which the English Church is weakest. And difficulties that are acute and pressing are always more easy to realize than possible difficulties that are unknown. A man may be in a position in which he finds the Church of England crumbling beneath his feet, and its battlements and walls falling in ruins around him, yet for all that he may be really no nearer the state of mind

necessary for entering the Roman Catholic Church than the most rigid Protestant.

Some years before I became a Catholic I visited a well-known Carthusian monastery. As I stood at the door waiting for admittance, and felt the air tingling with the silence that could be felt, and saw here and there the forms of the white-clad monks, wrapped in the spirit of recollectedness and prayer, and thought of the lives they lived and all they had given up; as I saw the bare walls and naked cells, and even the Church stripped of all adornment, and tried to realize the grace that enabled these men to give up everything, that they might live a life of penance and self-sacrifice for the world—the ceaseless round of prayer and work and silence, while the world went its way, ignorant of all they were doing and suffering for it; when I was pointed out one young Priest, who had been, I was told, a great preacher, but had left his pulpit and sphere of public influence, that he might preach by his life a greater sermon than he had ever preached before, and spread his influence far wider by his life of intercession and sacrifice; I said to myself: "After all, a religion that can produce such lives as these must be the Truth". Questions of controversy which had been tormenting me seemed to pass into insignificance before the convincing evidence of such sanctity. There was nothing like this where I was, it was outside of our view, beyond our highest ideals.

And I thought to myself, "What is the question of the claims of Rome, and views of ecclesiastical polity, compared with such a living witness of the power of a religion that can produce such supernatural results?"

But I was wrong, utterly wrong. Such an appeal as the lives of these men made, has its value indeed, and must set the mind thinking. But it does not in itself compel the mind to accept certain doctrines and claims which stand upon their own evidence, and which must be accepted if one is to become a Catholic. No man who has felt any difficulties in believing what the Roman Church teaches, would act wisely or truthfully who would allow them to be swamped in an outburst of emotional or spiritual excitement. They would arise again to face him in cooler moments, when the mind was more self-possessed, and the tide of emotion had subsided. The "sober Church of England" may present to some temperaments a more chilling aspect than that of various forms of life fostered and encouraged in the Catholic Church, but this does not prove one to be wrong and the other right. Nor does it remove the difficulties which to this mind or that are presented by the claim of the Divine Authority of the Holy See.

2. For Rome is no mere rival of Anglicanism. She has nothing whatever to do with it. She existed ages before it was thought of, and will continue to exist ages after the destructive forces in the English

Church have done their work. She does not invite those discontented and disheartened with other systems to come to her, and see if she cannot do better for them. She stands to-day as she has always stood, upon her own claims. She has her own position, which is positive and independent. She is not the refuge of despairing wanderers, but only of those who believe that she is the one unrivalled representative of the Church of God. A man who, wearied with the strife of tongues outside, and without due consideration of the teaching and system of the Roman Church, were thus to enter within her fold, would very possibly soon find himself in greater difficulties than those which he had left. For he would find himself in an organized community, where he is met on all sides by authority, and discipline by which authority is enforced. If he found that there was any part of her teaching which he did not accept, it would be impossible for him to ignore it, it would meet him in unexpected ways and trip him up. It would very possibly follow him into his spiritual life, into his prayer, and public worship; it might even come between him and the Sacraments. For he finds himself in a new atmosphere, and even those most convinced will take some time to get accustomed to it; but for a man who comes with what may be called a negative conviction, it would soon prove intolerable.

Therefore no amount of dissatisfaction with another

religious system, no feeling of impatience with or distrust of its ways, is, in itself, a sufficient reason for anyone to become a Catholic. The one and only reason which justifies such a step, is that which compels it. A firm conviction, based upon what seems to you positive evidence, that it is what it claims to be, the one Church founded by Jesus Christ. Cardinal Newman has been often quoted as saying that no one should become a Catholic unless he is convinced that otherwise he could not save his soul, which is of course only another way of saying, unless he is convinced of its truth; though the Cardinal's saying is often used as if he meant something else—that it was a kind of last resort of the despairing, and that the idea of saving one's soul was quite different from that of being true to one's convictions. And assuredly any one who had become convinced that the Church to which he belonged was in error and that the Roman Church was the Church of God, and yet was held back by earthly considerations, would without doubt seriously risk the salvation of his soul.

But in some minds there is the expectation of a curious *tertium quid*. A something added to a conviction,—what I have often heard people speak of as "the call of God". They say, "I do believe in the claims of the Church, but I do not feel that God has called me to become a Catholic". As if, added to the knowledge that a certain course of conduct is right, and

according to reason and faith, they are to await God's call in order to follow it. Needless to say they will wait in vain. No doubt they need the gift of grace to enable them to take a step that may cost them much, and involve great sacrifice, and they must realize that apart from Christ they can do nothing; but such a grace is a very different thing from a call. There is the call of conscience, the call of faith, the call of reason, the call of conviction, and the call of grace; but there will be no special call above all this. God calls people to special graces and to special vocations, and, amidst the many and often perplexing claims of life, He makes His Voice to be heard very distinctly, but this is to show the way to those who could not otherwise find it for themselves, not to add a Divine corroboration like a vocation to the light and conviction they already have received by faith.

If, therefore, on the one hand, there are those who think that the loss of confidence in, and despair of, the English Church, is a sufficient proof of their faith in the Roman Church, on the other hand people must not look for a supernatural Voice to call them, other than what is involved in the gift of faith.

But again, it is urged upon them that what they consider conviction is not really conviction, but a state of mind which is largely the result of impatience with the difficulties that surround them. It is said, "You feel these difficulties, they press upon you, and you are too

impatient to bear them ; but wherever you go you will find difficulties—you can never really escape from them, and it is better to face those you know than others that may be more trying. You have now only to bear the trials of the position in which God has placed you ; if you leave, you have to face those which are self-chosen."

And no doubt there is a good deal of truth in this. The mere desire to escape from difficulties is no ground for leaving the religious position you hold. There are difficulties everywhere, and the cause of a good many of them lies within ourselves, and we will carry them with us wherever we go.

Moreover there is such a thing as impatience of certain religious anomalies that is not right, and is not likely to have anything but evil effects upon the person who yields to it. "The fierceness of man worketh not the justice of God."

A man may feel very keenly the lack of authority, the incongruities and inconsistencies of the religion to which he belongs. These things may touch him upon his sorest and most sensitive parts, yet they need not make him angry, or induce a feeling of personal offence and soreness. They need not lead him to bitterness and to the constant rancorous discussions of the practical abuses that press most heavily upon him ; often ending in personalities and feelings of animosity against those who are, or are supposed to be, responsible for them.

All this is certainly wrong, and is not likely to clear the vision and calm the mind, and bring it into that attitude in which it is capable of forming a right judgment. "Spiritual things are spiritually discerned," and bitterness and impatience and wrath are as bad enemies as we can well imagine, to spiritual discernment. "The Lord was not in the earthquake, the Lord was not in the tempest." The Truth is not easily reflected in a disturbed and storm-swept medium. Small things assume a size altogether out of proportion, and large things become dwarfed. Matters are judged by the falsest and most deceptive of all standards,—in proportion as they affect oneself, one's own tastes, one's likes and dislikes. One is apt to set up one's own ideals as to how things ought to be, and to judge failure or success accordingly. It is not for the cause of Truth and God that one is jealous, but of those things that wound one's own sensibilities.

As long as anyone feels that the difficulties which are disturbing him, assume a personal character, personal offence, bitterness against persons, the argument used above, that such a person is impatient, and in no fit state of mind to come to a decision on a matter that involves many spiritual and religious considerations, is probably quite true. And it will very possibly prove also to be true that he is impatient of the kind of difficulties that are specially distasteful to himself, those that he sees and feels. But if he acts upon

the impulse of this impatience, he may find that it places him in greater difficulties that he does not see.

For such a temper is likely to look out for things that jar upon it, and it is probable that there is no religious system in the world that will quite satisfy it. Indeed are there not amongst us to-day, and have there not always been, throughout the history of the Church, grievous and distressing instances of such a temper making shipwreck of faith? Men who cannot tolerate discipline, if it is not the kind of discipline which they themselves approve of. Men who grow restive under the tardy action of authority against abuses of which they themselves are intolerant. Men who will not remember that the Church has to consider, not only the intellectual difficulties of the few, but the vast multitude of the uneducated, whose faith may be jeopardized by any sudden or unprepared action.

The impatient and intolerant reformer, bitter in speech and more bitter in thought, ever on the look-out for abuses, ever ready to attribute unworthy motives to those in authority, with every instinct on the alert to detect defects in systems and in men, devoid of all those larger qualifications which are necessary for a ruler,—patience, respect for his fellow-creatures, and a recognition of the slowness with which masses of human beings can be moved,—even though he be in the right in regard to these abuses, is himself

in far greater spiritual danger than that which is involved by any or all of the evils against which he fulminates his wrath. A wise ruler, whether in Church or State, must close his eyes, for the moment at any rate, to many things that smaller men may see, and must bide his time. A martinet is the last man who has the qualifications of a reformer.

Therefore when a person is told that his attitude of disloyalty towards the religion to which he belongs is simply the outcome of impatience, which is blinding his eyes and disturbing his mind, and leading him to a step which he will later on regret, it is possible that this may be quite true, and it is certain that such a state of mind is not one that leaves itself open to the guidance of God.

But if there is an impatience which is wrong, there is also an impatience which is not wrong, nay, the lack of which is a moral defect.

I think that, as a rule, every one ought to take it for granted that the religious creed in which he is brought up, is right. He ought to be prejudiced in its favour; I believe it will be found that the best men are, and always have been, if their religion has meant anything to them. Loyalty is a gift that always calls forth admiration, perhaps all the more if the person or cause which excites it be poor and unworthy. And everyone must think the better of a man who is loyal to his religion, whatever he may think of the religion itself.

There may be great anomalies, glaring inconsistencies which stand out prominently in view of the outsider. He wonders that any reasonable man can remain in it. The whole thing looks to him unreasonable and absurd. Yet there are men of sound judgment and accurate reasoning powers who belong to almost every creed. It is one thing to study a position from outside, a very different thing indeed to study it from within. No one knows, or ought to know, this better than Catholics. The criticisms that are passed upon the Catholic Church, upon her doctrines, her practices, her moral system, even by intelligent people, betray an ignorance and a credulity that are almost inconceivable. A writer, who on every other subject is careful and accurate, will commit himself to statements about some detail of Catholic faith, worship, or practice, that would ruin his reputation as an authority on any other subject. Even to the more careful observer things look distorted and out of focus. Some of her doctrines and practices appear developed out of all proportion. The devotion to the Blessed Virgin is supposed altogether to overshadow that which is given to her Son. The doctrine of indulgences, of more importance than that of forgiveness of sin, and so on. Yet looked at from within all falls into its place, in due proportion and relation to the rest. The atmosphere that breathes through the whole structure, mellows and softens the outlines, and is pervaded by a sweet

reasonableness that harmonizes all and makes it as a City that is at unity with itself.

Now it is to a certain extent the same with every religious denomination. The aspect which it presents to an outsider is very different from that which is seen from within. The inconsistencies and anomalies lose their crudeness. They do not stare you in the face. They are seen in another atmosphere which blends them into a system. To a man educated from childhood in such an atmosphere, living amongst men who believe as he does, the individual reason is not for a long time—in many cases is never—wakened, to study and criticize its origins, or to consider its weaknesses and inconsistencies. Indeed, in many religious systems it is taught that the reason is to be feared, that it is the enemy of faith, and that in religious matters its best function is to be silent. That you are not to be surprised if you do not find reasonable grounds of credibility for what you believe. That the highest faith may even glory in its unreasonableness. And that, as life is full of paradoxes, so is faith, and it should not be a matter of surprise if you are unable to reconcile apparent contradictions in what you believe. Moreover, most forms of religion have amongst their votaries learned men. However absurd some religions may seem, those who belong to them are not all fools. And the apparent contradictions are explained, or accounted for, and some of the sharp

edges are toned down, and doctrines and practices that seem in opposition are somehow harmonized.

And besides all this, no religion could hold its ground for long, if it did not produce amongst its members piety and devotion and a spiritual life. And those who belong to it see this and feel its power as those who are outside cannot. And if a doubt comes they ask themselves, "Can a religion that produces such results be untrue?" "By their fruits ye shall know them."

And they are taught, as Catholics are, that doubts are temptations and should be resisted; and even if they were not, the spirit of loyalty bids them refuse to criticize or to listen to criticism. And if the cause which they have espoused be a failing one, and their religion should be the subject of constant attacks from within or without, their loyalty will beget a kind of spiritual patriotism which enlists all their powers in its defence.

Such motives are admirable, and they are strongest in the noblest natures. And they must always demand respect. We cannot but respect a man who resents a slight cast upon his religion. We should, I hope, resent it ourselves. Loyalty is too rare and too noble a gift to be dealt with lightly. It is, we must bear in mind, a personal gift, which a person has or has not. If a man has it he will carry it with him wherever he goes. If he hasn't it as a

Protestant he will probably not have it as a Catholic. Loyalty transfigures the cause to which it is devoted, however mean and unworthy in itself. One who is loyal to an unworthy cause will find indeed a greater and more inspiring object in a worthier and nobler cause, but the springs of loyalty are within himself.

And it thus happens that many of the best men, instead of, as is so often supposed, being held back by ignoble motives, are really prevented from going into such questions at all by motives that every right-minded man must admire and respect.

Those who, like the present writer, have been honoured by the friendship of many of the very best of the clergy in the Church of England, while wondering that one so much their inferior has been allowed to see things as they are, must feel, paradoxical as it seems, that it is their very virtues that, in many cases, hold them back, even the virtues we most respect amongst Catholics—loyalty, disinterestedness, the refusal to entertain a doubt, the minimizing rather than exaggeration of anomalies, the steady determination to face difficulties and if possible remove them, the respect for authority, however undeserving of respect it may seem to be. In the words of their Catechism, the effort "to do their duty in that state of life unto which it shall please God to call them".

And yet to many, sheltered and protected by such strong and noble defences, doubts, too strong to be

ignored or set aside, will come. Doubts which, however resisted, they feel at last that they must face.

The reason begins to awake, and to open the eyes to see what the education of childhood, tradition, and the religious atmosphere in which they have lived all their lives, had closed them to. They begin to ask themselves: "Can the Eternal Wisdom of God be the Founder of a religious system which has gradually begun to appear to me full of contradictions? Can a house divided against itself stand? Can a body which holds within itself those who differ so widely as the extreme Low Church and extreme High Church party, be the Pillar and Ground of the Truth? If the Real Presence be true, is it not a crime against the Truth to allow those who deny it to approach the Altar? If the Sacrament of Penance was instituted for the forgiveness of mortal sin, am I not responsible for supporting a body which allows multitudes of her people to live and die without being taught it? Is it not a less evil indeed to deny it altogether and to forbid its being taught, than to allow it to be taught or not, as it pleases the teacher? Are not such matters fundamental, the very means devised by our Lord for keeping before men the practical results of the Incarnation? Nay, are not the visible effects of such laxity being felt in the growing haziness of belief in the doctrine of the Incarnation itself? Am I to believe in an ecclesiastical system which will not bear looking into with-

out disturbing my faith? Am I to submit to the force of an argument, because it convinces others, when it altogether fails to convince me? Did God never mean me to be certain as to the validity of the claims of a religious system to whose care and teaching I am to commit myself? Is it overmuch to expect that one ought to be as certain about the Church which is the Body of Christ, as about the Truth of Christ Himself. Should I be justified in accepting the Doctrine of the Incarnation upon the same kind of evidence as that upon which I have accepted the English Church as a living part of His Body?"

Again, "is there one single occupant of the Bench of Bishops in the Church of England who believes as I do? What right have I to suppose that I am right and they are wrong? I am told that I have the formularies of my Church, by which I must abide, whether the Bishops do so or not. But is not this the purest Protestantism? What is the difference in principle between those who claim the right to interpret the Bible for themselves without an authoritative teacher and those who make the same claim for the interpretation of the Prayer Book? I am not a teacher but a learner, and I look to some living authority which will tell me what I am to believe. I have neither time nor talent for historical research, I know little or nothing about the Early Church, nor can I bring myself to imagine that as the world grows older

we are to look back through the deepening mist of the ages to find our faith. If I belong to a Church at all, that Church and that Church alone must take all the responsibility for what it teaches, and must speak with such authority as to justify me in committing myself to her as my Teacher. In temporal affairs I commit myself to the State. I know nothing about the Constitutional history of England. I am not concerned with it. I take it for granted that it is all right. As a humble citizen I obey her laws and customs. My only concern is with the England of to-day. She speaks with an authority which she enforces, and for which she is able to claim respect. She would make short shrift with me if I appealed from the England of to-day to the England of the remote past. Yet she has only to do with my temporal concerns. Am I to expect less of a Kingdom and an authority, of which its Founder said: 'If he hear not the Church let him be unto thee as an heathen man and a Publican'."

Is this an unworthy impatience? Is it indeed, in the proper sense of the word, impatience at all? Is it impatience to demand of an authority who expects of me the surrender and allegiance of my life, that she should at least be clear in telling me what she wants me to do, and amidst conflicting orders she should tell me without hesitation which she means me to obey? Is it impatience, that when the English Church tells me that she is a living part of the

Catholic Church, and that, in matters in which she differs from the whole of the West, and even the separated East, she is right and they are wrong, I should ask her why, and should demand some reasonable grounds for so tremendous a claim? Is it impatience to say and to feel: "I loved and obeyed the English Church; all the religious traditions, all the spiritual associations of my life were wrapped up in her; but I asked her for her authority and she would not answer? I trampled for years upon my doubts as disloyalty, but they only grew stronger. I asked her for her credentials, but those she showed me only enhanced my doubts. I asked her if any part of Christendom, except herself, accepted her claims and she answered, No. I asked her why, if she is the pillar and ground of the Truth, she permits untruth to be taught in high places, and her answers were vague and unconvincing. I asked her what our Lord meant when He said, 'Thou art Peter, and upon this Rock I build My Church,' and her answer seemed to me equivalent to saying that He meant nothing—nothing, that is, at all adequate to the apparent greatness of the words. I asked her how she reconciled her claim to continuity with the ancient Church and its fierce intolerance of any diversity of teaching, with her broad tolerance of almost any teaching, and her answer was evasive." It seemed to me that had she, or one like her, stood, as the sole

representative of the Catholic Church during the controversies about the Person of our Lord, in the times of the four great Councils, the whole doctrine of the Incarnation would have been compromised or surrendered. She bid me obey her, but she told me with uncertain and hesitating lips what I was to obey. As I looked at her and watched her, it appeared to me that her Crown had lost its splendour, and the Sceptre of her authority was but a broken reed. In the light which she herself bid me turn upon her, the divine light died out from her eyes, the divine strength departed from her limbs. That characteristic of her Master, which all felt who came under His influence, "He spake as one who had authority, and not as the scribes," was wholly lacking. That characteristic of the historical Church, which made for her such bitter enemies, such devoted friends—the intolerance of any tampering with the deposit of faith, she lost, when she broke with the rest of Christendom, and she has never regained. Is it impatience to feel at last that she can no longer house and feed my soul, that I cannot trust it to her care, that she failed me in the hour of my need?

This is not the impatience of those who look out for every inconsistency and weakness and blemish, and heap upon them their ridicule and their scorn, who are lacking in all loyalty and affection and filled with personal soreness and bitterness. But rather of one

who for long has held an inheritance that he loved, and with which are entwined the dearest associations of his life, and who finds that he held it upon a mistaken claim, that it never was really his, and that if he is to preserve his self-respect he must give it up. Such a person may invert the saying of St. John and apply it to himself, " I went forth from you, but I was not of you, for if I had been of you, I would no doubt have continued with you, but I went out that I might be made manifest that I was not of you ".

It is not I think much, that a man who thus acts should ask of those whom he leaves to deal kindly with him, however much they believe him to be mistaken, and to attribute to him the best, not the worst motives. It is not easy to take such a step without wounding those whom he loves, perhaps they do not realize how acutely the knowledge that he is so wounding them hurts himself. The step itself, God knows, is hard enough, but it adds immeasurably to the difficulty to feel that he cannot, as he feign would, act alone,—if he could only disappear and leave people in ignorance of him and his concerns. After all, the matter is one that only concerns his own soul and its relations with God. Why should others interfere? But we cannot in these matters act alone, our life for good or ill is bound up with others; " No man liveth to himself alone," and we know well that in taking such a step we are doing in

a sense a public act; others will be influenced by it, perhaps it will upset their faith altogether; many are sure to misunderstand and to criticize, and to give all sorts of reasons for it, sometimes of the most amazing kind. Yet surely it is not much to ask those who have known one intimately for years, to believe that he is at least sincere, and at any rate to abstain from prostituting friendship in the interests of religious controversy. It is a hard and painful thing for a man who has talked over every step of the tortuous path he has been treading with his intimate friends, and has told them of the moral and spiritual difficulties that have made him fear the reality of what he felt to be his intellectual convictions, the fear of self-deception, of his own harsh and intolerant temperament and so forth, to find that these secrets of his soul are used as deterrent arguments to hold others back, and as sufficient grounds to show that the fatal step can easily be accounted for on moral—or shall we say immoral—grounds.

Yet such a one may bear with equanimity these charges, and from whatever source they come, he may possess his soul in peace, for he knows that amidst great difficulties and a mental strain that was intense, he strove to do what he believed to be right.

The one thing he is bound to do, and if he is in earnest he will surely not fail, at any rate, to try his utmost to do, is to make sure of himself, every step he

takes. And to do this he will have to exercise great patience with himself—neither to allow himself to be hurried along by the pressure, nor held back by the warnings of others. No one else can see into your soul or gauge accurately its condition. It is hard enough for you to see it clearly yourself. At such a time, as one stands at the parting of the ways, a person is oppressed with the terrible sense of solitude—the solitude of personality. One feels shut in within oneself. The advice and sympathy of others can give but little help. In so momentous a matter the risk, if there be a risk, must be all one's own, as the reward and blessing will be. No one can see just that personal element in the whole position which differentiates it from every other. One person is astonished that you hesitate, yet you know that your hesitation is based on good grounds, another is equally astonished that you can think of acting upon such reasons as are capable of being put into words. The only solid grounds upon which you would be justified in taking such a step,—as they are given concisely and clearly by some learned authority of your own Church,—have little weight with you ; they do not appeal to you at all. They do not touch your special case. They might appeal to a mind differently constituted from yours, but they are not your reasons. On the other hand, you are assured by some Catholic authority that you have no sufficient reasons for further delay, that God has given you the

grace and the opportunity, and it only rests with yourself to act. Yet, you know that there is something else that bids you wait.

It is a painful position, to have lost all faith in the religious system once held so certainly, to see the light in which it had been bathed die out, and to find that the mellowing atmosphere that enfolded it and harmonized it into one whole has passed away, and given place to a cold, searching light in which all harmony is lost, and its outlines stand out crude, harsh, and jarring; and yet to feel that you are not yet able to enter that other City to which you have drawn so near. To hear yourself accused, on the one hand, of disloyalty, or restlessness or impatience, and, on the other hand, of inconsistency or lack of courage, and yet to know that you can do nothing but wait and bear it.

For in such a matter you must decide for yourself. No one else can take the responsibility and tell you either that you are ready or not ready. It is not for you to ask why many who are far better than yourself, more faithful and nearer to God, are content where they are, while you are not; such questions will arise in the mind, but you are not called upon to answer them. Your whole concern is with yourself. You must not allow yourself to be unduly influenced by the force of the arguments or the amount of learning that holds another where he is; the question is simply, Are they convincing to you? You are told by your ad-

viser: "I have given a great part of my life to the study of the claims of Rome. I have gone into the question with a perfectly open mind, not knowing what the issue could be, and prepared to act, as I should be led; and the more I have studied, the more I have become convinced that her claims are unsound." Very well then, he must act upon his convictions and remain where he is. Another person going through the same course of study, arrives at an opposite conclusion. You, perhaps, have had little time for study and little capacity for historical research, but you have reasons that, to you, are convincing, and you must come to your decision upon your own grounds. You are not responsible for not bringing to the question gifts that God has not given you, but for the faithful use of such capacities as you have. Those of equal intelligence, and, so far as we can judge, of equal sincerity and piety, have come to opposite conclusions. Newman became a Catholic, Pusey and Keble remained in the English Church to the end. Just as in the time of our Lord, it was not always the most devout Jews who became Christians. Saul of Tarsus was convinced, while his great teacher, Gamaliel, so far as we know, remained a Jew to the end.

It would be a very simple solution of the question, if we could say that men who are sincere, and live up to the light they have, will surely accept the fuller light when they see it. But unfortunately facts do not bear out such a simple and such a desirable solution. It is

not true. And it is a dangerous thing to close our eyes to the facts which experience places before them, and to live upon principles based upon à priori arguments, as to the way in which God ought to govern the world. A man who ignores the facts of life, or bends and strains them to suit a theory, has no one but himself to blame if the result be disastrous to his faith. And it is a fact, patent to all who will face it, that there are numbers of people, whose sincerity and devotion to God cannot be doubted, who have lived and died outside of the Church. We are not called upon to explain such mysteries, but the interests of Truth are certainly not forwarded by denying them.

The fact is that our whole concern in these matters is with ourselves individually. I do not know, nor is it my business to ask, how God deals with others, why He leaves another far better than myself in some imperfect form of Christianity, while He deigns to show me something better. Such questions are beyond me, but the one question for me is, am I true to His leading and faithful to my own convictions? It is wholly personal. I must make sure of myself—sure that my reasons are grounded in facts, that I am under no delusions about them, that to *me* they are convincing, even though I may not be able to give a satisfactory analysis of the reasons why they have such weight with me.

The ordinary plain man is often bewildered by the

controversial books that are given to him, or by the methods by which learned men have been led, or by the processes by which theologians and philosophers describe how the soul is brought from error or unbelief to the Truth. He is not a theologian or philosopher; the methods and the reasons they give are neither the methods nor the reasons by which he has been led. If he were to wait for them, he would wait all his life. If he were to try and go back and walk along that road it would never lead him to his destination. He has come to the conclusion at which he has arrived in a most unorthodox way. The process will not bear the analysis of a trained mind. A skilled theologian would be scandalized that he should have arrived at such right conclusions in such a wrong way. A logician would laugh at such deductions as he has drawn from such unsatisfactory premises, even though he had to confess that from whatever premises, or by whatever processes, his conclusions were right. The learned historian suggests weighty historical difficulties, that apparently do not disturb *him;* or, on the other hand, shows him strong historical grounds for the conclusions to which he has come which do not appear to add anything to the strength of his convictions. He is the despair of theo rthodox on both sides, Catholic and Protestant. Their arguments and reasons and methods leave him unmoved. The fact is that he is just an ordinary man, with a

mind that does not go very deeply into things, least of all into the foundations of religious belief, who has no special capacity for either philosophy or theology, or, for the matter of that, for any very deep study of any kind, but who has his own way of judging of men and things around him, and coming to his own conclusions, and whose judgments are often astonishingly shrewd and accurate. The details of a complicated situation only bewilder him, a learned defence of a practical question would seem to him disingenuous. He sees things more from a practical than from a theoretical point of view.

But he is himself, and he has his own mind and his own way of getting at practical conclusions, and by his faithfulness within the limits of his own capacity, and by that alone, he will be judged.

CHAPTER V.

THE subject of unity has within the last few decades been occupying more and more the minds of Christians. People are beginning to feel more strongly perhaps than they ever felt before, the scandal that Christians who are at one upon the Doctrine of the Incarnation, should be held apart by differences of opinion on other matters of apparently minor importance. They feel that so much strength is wasted in the opposition of one religious body to another, when all the resources of the Christian world should be combined against the common enemy.

And it is certainly a distressing sight for any devout mind to contemplate. The rent and weakened fragments of a great body, placing themselves under different leaders, who give contradictory orders, without unity of plan or co-operation, in the presence of a well-organized and relentless foe.

It must be the longing and the prayer of every earnest Christian that all may be once more united with one heart and one faith under the banner of Christ. And it is a good omen that so many have begun to feel this and to think about it, and to discuss

it. It is the first step towards action. People are not likely to work and to make sacrifices to mend an evil that they are not profoundly conscious of. But when a multitude of people of different shades of belief, become keenly alive to the evils consequent upon their lack of unity, we may believe that they will work hard to find some remedy to meet the difficulty that they deplore.

But if any lasting result is to be attained it is necessary to face facts, and to keep clearly before us the great, the seemingly almost hopeless difficulties that have to be overcome.

The first condition of, the first step towards unity, is that those who desire it should understand one another, and understand clearly what the difficulties are.

It will not help, it will rather hinder the cause of reunion to shut our eyes to facts, or to minimize differences that are real. And it is a mistake to consider it any breach of charity, that the parties who disagree should state clearly what their differences of belief are, without any attempt to slur them over or to minimize any that are based upon principle.

For no peace is worth having except it rest upon a solid and lasting basis, with mutual understanding and recognition of the satisfactoriness of the explanations that are forthcoming, and a thorough conviction that the points of difference have in fact been removed.

And no peace is worth purchasing at the great price of the sacrifice of either principle or Truth.

However distressing it may be to see Christians at variance one with another, and party arrayed against party, and sect against sect, it is not half so bad as it would be to see peace patched up by the sacrifice of principle. For in such a union there would be no mutual confidence, and soreness and distrust would be at work beneath the surface.

The only union that could possibly last would be a union of those who, not only upon the surface, but in heart and faith are, and know that they are, at one. The difference of honest men of good faith, bad as it is, is better than a patched-up union between parties who fundamentally differ, but are prepared to sink their differences, or to compromise upon questions that are, or seem to them to be vital, or to veil real differences under forms of words that conceal them.

It is necessary, therefore, in the interests of unity, to recognize this clearly. That no unity that is worth the name can be purchased by the sacrifice on either side of what is believed by either party to be Divine Truth.

If, for instance, I, as a Catholic, believe that the authority of the Holy See owes its origin to our Lord Himself, that it is as much and as integral a part of the Divine constitution of the Church as the Episcopate, and you as an Anglican, on the other hand, believe that it is, however useful and desirable, merely an ecclesiastical institution, on the same level with the Metropolitical and Patriarchal, the natural and

logical apex of the Hierarchy, but arranged by the Church and by a mutual agreement of the Bishops—the difference between us is fundamental. We can only come to terms that give any promise of abiding union, by my convincing you that you are wrong and I am right, or by you convincing me that I am wrong and you are right. The difference is as fundamental in its way as that which exists between Presbyterians and Episcopalians. It is a difference as to the Divine constitution of the Church, and no amount of kindly words can get over it, nor the fact that on every other point of faith we are at one. Any effort to come to terms with this outstanding difficulty remaining, would not be the work of charity, but of treachery.

In all questions upon which different bodies of Christians disagree they may, they ought to, do their utmost to remove all possible misunderstandings, and to avoid harsh or exaggerated statements, and to try to see as far as possible the difficulties on the other side, but if, having done all in their power to remove mutual misunderstanding, they still find that on any one vital point they disagree, then there can be but one conclusion at which they must arrive—that the time for reunion has not yet come. It is better, more kindly and less likely to breed ill-feeling and uncharitableness, to stand apart with mutual respect for one another's sincerity, than to patch up a hollow appearance of a unity which does not really exist.

Let us consider then the idea of the unity of the Church as held by Catholics and Anglicans, and compare the standards of unity held by each. And by the Anglican I mean that of the High Church party.

Both of them believe that the unity of the Church is of vital importance. But Anglicans hold that under an appearance of difference, a real and essential unity may be preserved. And that the Church, though outwardly divided so that the different parts are not in communion with one another, may and does still preserve its inner unity intact. In other words, that the unity of the Church does not depend upon the intercommunion of all its members, or a perfect agreement in details of organization or even of doctrine.

Catholics hold that the Church of God is one visible organized Body, under one visible Head. That its mission is to teach the world all things whatsoever our Lord commanded and to minister the gifts of Divine grace through the Sacraments, according to the twofold commission of our Lord to the Apostles: "Go, therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you". That in teaching the doctrines of revelation the Church has received from Him the pledge and assurance that she shall be

guided into all Truth. That the knowledge and understanding of these Truths does not depend upon memory, or consequently upon the fact of living a comparatively short time after our Lord's visible Presence upon earth, but upon the indwelling Presence of the Holy Ghost. As He Himself said: "I have many things to say unto you but ye cannot bear them now, howbeit, when He, the Spirit of Truth is come He will guide you into all Truth". That the Church can never fail in her twofold mission through the lapse of time though she lives for ages. That she never can fail either by the diminution of or addition to the Truth once for all delivered to Her care. And she believes that for the fulfilment of Her mission the one primary and essential condition is the preservation of Her unity.

For if Her unity be lost she cannot control Her teachers. If any part breaks away from the rest it ceases to be under Her control. She holds that this unity consists in unity of organization, of doctrine, and of life. That it is like the unity of an organic body which cannot be broken without the loss of the life of the part that is severed. It is like the unity of a kingdom in which the whole is held together under one government. That for this interior and exterior unity she must be prepared if necessary to forfeit any number of people who refuse to accept any part of her teaching, as an organism will cast out from it anything that it cannot assimilate; and that as a

matter of fact she has from time to time throughout her history rejected many who once were her children, rather than compromise the Faith. It has been said that such an idea of unity is mechanical, but it is mechanical only in the sense in which the unity of any organism is mechanical, nay, it is much less so, for the units which compose the Church of Christ are human beings, intellectually and morally free, upon whom no compulsion can be brought to bear save the compulsion of faith and charity; so far therefore from the unity of the Church being in any sense mechanical, it is on the contrary the very antithesis of mechanical.

On the other hand, the Anglican theory is that the Church of Christ may be, and as a matter of fact is, outwardly divided, but that external divisions are not incompatible with internal union; as two members of a family may quarrel, while still the fact remains that they are members of the same family. They assert that for the sins of Christians our Lord has permitted this loss of external unity, and that it is not unlike that which may happen in the organism of the human body. A man may be so ill that the different members of the body lose for a time all power of co-operation, though the organic unity is not therefore lost. The hand may be unable to lift the food to the lips, the feet may be too weak to bear the body from one place to another. But still the body is one, and the

heart pours the blood through the whole frame. Of course it may be retorted at once that even in the case of such extreme illness, when one member is unable to co-operate with the other, the *external* and visible unity of the body remains unimpaired, and every one can see that the body is one.

However, whether such analogies hold or not in the natural order, they maintain that the essential unity of the Body of Christ is that which springs from the union of the whole Body and its individual members with Christ by means of the Sacramental life, which is as the Blood of Christ pulsing throughout the whole organism. And though for a time the different portions of the Church may be disunited and refuse to hold Communion outwardly with one another, they do not, therefore, necessarily lose that sacramental union whereby they are partakers of His Life and feed upon His Flesh and Blood.

And thus the Church is at the present moment divided into three great parts, the Eastern, the Roman, and the Anglican, branches of the same tree through which the same sap is ever flowing ; members of the same Body through which the life blood is ever coursing from the Heart of Christ who is the source of its life. And that consequently Eastern, Roman, and Anglican, however outwardly they may repudiate one another, are as a matter of fact the one really undivided Catholic Church.

There are many questions between Catholics and Anglicans that present themselves at once before such a theory can even be considered, questions as to the unity of Faith, and as to the Orders of the Anglican Church which are rejected by Catholics and condemned by the Holy See. But we will leave for the moment all such questions. Grant them all they claim—that their Orders are sound and certain, and that they have preserved the Faith untarnished. We will grant all this and much more, and consider this theory of unity on its own merits. For if this theory will not bear examination it is unnecessary to go into the other larger and more technical matters.

The claim then that is made in defence of the isolated position of the Church of England is, that such external isolation of one part is not a real breach of the Unity of the Body of Christ; that it was forced upon her by circumstances, and as a matter of fact the responsibility for it rests not with her but with Rome. But whatever the cause, it does not necessarily destroy its inner organic unity with the rest of the Church.

Let us therefore consider whether this claim can bear analysis.

Now, throughout the New Testament the Church of Christ is constantly described as a Kingdom. What is it that constitutes the unity of a kingdom? It certainly is not unity of blood or of nationality. In the

British Empire there are men of many nations, many tongues, and many different modes of thought. There is not much in common in their ways of looking at life, between a Hindoo and an Englishman. Yet they both belong to the British Empire. There was a time when India was an independent country. That came to an end when it was conquered, engrafted into the British Empire, and placed under her government and control, and recognized her sovereign.

The unity of a kingdom depends upon its unity of government. The local government of every part must be in close connexion with the central authority. However widely extended an empire may be, and however many and different the nations that compose it, it can only be held together by those political bonds that bind all the parts together under one central authority, and the wider its extent and the more composite it is, the more necessary this bond, if it is to preserve any cohesion. The central Government must control, or be in close touch with every department.

The unity of a kingdom is lost when any of its component parts are under different and disconnected forms of government. No part of an Empire can break away from the rest and act independently without forfeiting all claim to be any part of it. If one of the colonies were to alter its government and sever its connexion from the central authority, it would, *ipso facto*, cease to be a part of the Empire, and would become an

independent country. If, for instance, it refused to recognize the King of England as its sovereign, and formed itself into a republic, such an act would be rebellion.

A kingdom, however composite, is, and must be, politically at one with itself. Whatever measure of home rule may be granted to any part, it cannot be inconsistent with those bonds that bind it to the centre. A kingdom could not grant to any of its colonies the power to change its whole system of government as it pleased. Such independence would involve the disruption of the kingdom. If the unity of the kingdom is to be preserved, the independence of its component parts must be limited.

America was an English colony till 1776. It was till then under the control of the British Government, and recognized the English sovereign as its head. In 1776 it declared its independence, formed itself into a Republic, and became henceforth a separate and independent country, and ceased to have any political connexion with England. England henceforth had no control over her destiny. She has ever since gone her own way and developed on her own lines. It has been to her the spring and source of her immense and unparalleled progress. She became untrammelled and free to develop herself as she thought best. But whatever advantages or prestige she may have had, if any, from being politically one with England, she forfeited

by her separation. The fact that, at the time, most of her population was English, does not affect in any way the reality or the width of the breach with the mother country. It was complete, absolute, and irrevocable. A nation which had hitherto been an integral part of the British Empire broke away from it, reformed itself upon different lines, and declared itself capable of governing itself without any interference from without. Henceforth England has developed on her own historical lines, and America on hers. No sane man would call America a part of the British Empire, and no sane American would call himself an Englishman, however much English blood flowed in his veins, or however much more he was in sympathy with English institutions than with American. And why? Because he belongs to a country which once was English, but which took upon itself to separate from England, and to reform itself without the permission and co-operation of the country to which it had hitherto owed allegiance. The closest ties of friendship, the closest bonds of blood and kinship, do not make two nations one. If the political unity be broken and there be no common bonds of government by which they are held together, and dependent upon one another, no matter by what other interests they are bound, they are no longer one kingdom. The unity of a kingdom depends—to put it in an aggressive way—upon the right of interference of the central authority. Any province or colony that

refuses to allow any such interference, that professes for any reason to be absolutely autonomous, is in a state of rebellion. The union of two countries that is based upon alliance and treaties and common interests, however closely they may be drawn together, can never form them into one kingdom. There is no organic unity, any moment some political entanglement may set them apart.

Now the Church is a Kingdom, spread throughout the world, composed of many nations and peoples and tongues. It is a Kingdom not of this world. It has its own divinely ordained constitution, its own laws, its own government. It is Catholic, universal, not national, as the Jewish Church was. It is above national life and in a sense independent of it. Its object is to blend together, in a higher unity than can be effected by any human organization, all the nations of the world. All the kings of the earth are to bring their glory and honour into it. The strongest bond of unity that can bind any multitude together by merely human bonds is the unity of national life, and this splits the world up into different nations, whose unity is often preserved, by national jealousy and the antagonisms of one nation to another. It is preserved at the expense of a wider and larger unity. The Kingdom of Heaven was established to do what the kingdoms of this world could not do. It was to spread amidst all the nations of the earth, binding all

its members together in a world-wide Kingdom, with an organization that is at once stronger and more elastic than that of any human organization, and which could withstand all the strong forces of human passion and national prejudice. Its constitution is not dependent upon human wisdom or human policy. It was given once for all by our Lord Himself. The organization, as well as the Revelation that it was devised at once to teach and to preserve, is divine. It was so ordained that it should be the means of protecting the truths of Revelation. Thus if the organization were tampered with, the Revelation itself would in all probability suffer also. This Kingdom was not intended to interfere with the healthy development of national life, but to supply a remedy against its narrowing influence. It was to weld together people of all nations, binding them in oneness of faith and spiritual life. Every nation that accepted the Catholic faith thus belonged to two kingdoms, the earthly and the Heavenly. Its citizens owed two allegiances,—to their own country, and to that universal Kingdom spread throughout the world, whose life, organization, and ideals, were broader, higher, and stronger, and bound them in a close and supernatural union with all other nations and individuals which belonged to it. A country might be swept over by revolution, but it could not touch that higher Kingdom which was beyond its reach. A man might leave his native country

and find himself amidst strangers, but wherever the Catholic Church was, he found himself at home, in his true fatherland. All the lower bonds of unity might for one reason or another be broken—home, friendships, country, while still those other bonds remain all the closer and stronger in that City which hath foundations, whose builder and maker is God. "It is not good for man to be alone," and God has supplied a remedy, in providing for all, in their solitude and isolation, this world-wide Kingdom of Heaven built upon the Rock against which the gates of Hell shall not prevail.

The Catholic Church thus gives and receives something from every nation which accepts it. It gives all those supernatural gifts that it has to give, it settles down into the national life, uplifting it and imparting to it higher ideals and loftier aims. The country becomes Catholic, and in so doing partakes of some of those contributions of thought that come from all other Catholic nations. In spiritual things at any rate it is freed from the narrowing influences of mere nationalism. A strong and independent people are apt to have the defects of their qualities. They are likely to emphasize their independence and look at things only from their own point of view. No doubt this has its advantages in earthly things. But in spiritual things, and especially in matters of faith and religious practice, its tendency is obviously a danger

to a Religion that is primarily and above all things Catholic. The danger is to appropriate and domesticate the Religion it has received, and to forget that it is national only in a very limited sense.

And no doubt every nation of the world in becoming Catholic makes its own contribution to the enrichment of the Catholic Church. Different minds and different peoples contemplating the same eternal and infinite Truth add something to a deeper knowledge of Truth. The Church is the poorer for every nation that withdraws its allegiance from her, and the richer for every nation that accepts her.

While national, therefore, in the sense that it enters into and moulds the nation's life, it is not national in the sense that a nation in becoming Catholic acquires any independent rights in it, or can appropriate it in any way that would interfere with or mar its perfect unity with the rest of the Church throughout the world, or compromise it in any matter of faith or discipline. The life and faith of the Catholic Church flows into and saturates the nation, and *it*, on the other hand, gives to its religious expression something of its own local colouring and tone; just as a great river, while fertilizing the country through which it flows, takes something of the colour of the different soils through which it passes.

The Church indeed is like a mighty river flowing through some great continent, a source of life and

activity and communication between the towns that are built along its banks. The inhabitants of these towns may use it as a means of irrigating their lands, may draw upon it to supply their various cities with water as it flows along in its course towards the ocean. Each town uses it as an inexhaustible source to supply their various needs. It is the power that works their machinery, that lights their streets and houses, the force that is turned into a means of locomotion; the very life and activity of the whole country depends upon it. It is the main source of their development, and manifold energies. They look upon it and speak of it as if it was their own. Yet its energy has not its origin within their country. It rises far off in the mountains which they have never seen. Let the inhabitants of any of the great towns that spring up along its banks cut it off from its source, appropriate it and localize it and try to make it in any sense their own independent possession, and it forthwith runs dry. Its streams and channels are empty and silent, every house, every citizen suffers, and the great city becomes a desolation. In a word the source of all its life is in a sense its own. But only in a sense. It belongs to every town along its banks, only on the condition that it is held in common with every other town, and with its far-off source. It is a fountain of individual strength to each, only as long as it is the same to all.

Each of these cities can within certain limits use it as its own. It can develop, one in one way and another in another. It gives full room for every form of local development, and takes something of the local colouring of each. But its strength lies outside of any local limitations, in the far-off mountains from which it springs and in its ceaseless movement towards the ocean.

Now let us drop the illustration which I think is true, within the limitations for which it is used. And let us return to the analogy of a kingdom.

Up to the sixteenth century, or to avoid side issues we will say at the beginning of the sixteenth century, the Catholic Church in England was organically one with the Catholic Church in the whole of the rest of the Western world. She recognized that unity in many ways. She had no power of independent action. She could only act as an integral part of a vast body which comprised within itself many different nations. She was not merely in full communion with these nations, she was part and parcel of that spiritual Kingdom which held them all together in one great organization. These various nations might change their forms of government, might form or break political alliances with one another, might be at peace or war, without in any way affecting their spiritual relations in that other and higher unity as fellow-citizens of the Kingdom of Heaven. And

in common with all the rest of Western Christendom the Catholic Church in England recognized the Holy See as the spiritual Head of the Church, and the centre of Unity. And this was not individually, but collectively. It was done by the constituted authorities, by the Body as a whole. I am not here concerned for the moment with the right or wrong of the claims of the Holy See, but merely with the fact that its claims, whatever they were, were recognized by the whole of Western Christendom, and by the Church of England as a part of it. She may have been right in accepting it, or she may have been wrong, that is not the question. The main point, for the moment, is, that she did.

For the purposes of my argument I will grant the claim of Anglicans, that the Papacy may have forced its authority in spite of certain local protests and resistance. But that again is not the question. It may have gained some of its pre-eminence by forgeries and false decretals and by a gradual and persistent encroachment upon the rights of Metropolitans and Bishops, though why those who have been always so jealous in the defence of the traditional rights of their sees should have been ready to surrender them, it is hard to see. Yet it cannot be denied that by fair means or foul it had succeeded, before the sixteenth century, in substantiating its claims to the extent that the Pope was recognized as the spiritual Head of the

Church throughout the length and breadth of Western Christendom. Very well; the Catholic Church in England, as an integral part of the Church, accepted him too. She was as much bound up with the rest of the Church as Yorkshire is with England, a district of a kingdom, in no sense autonomous, a county of a country, with certain local rights and customs no doubt, but under the same laws and the same Government, and having no existence apart from it.

This centralization may have been very repugnant to the spirit of the early Church—with that I am not concerned; but that it existed in the sixteenth century and was accepted by England as well as by the rest of the West no one can possibly deny. Grant that it was a development, merely in the ordinary sense of the word; that with the expansion of the Church, and, standing as it did upon the threshold of the modern world, its instinct guided it to a greater centralization; still this development on the lines of a closer gathering around the centre was a constitutional development, it had its beginnings in the far past. There were movements in that direction from the first, and under the control of whatever forces from within or without, the life of the Church took shape as it did around the Papacy as the centre of authority and unity. It might conceivably have developed on other lines—there are various forces combining and conflicting, various internal and external circumstances the

result of which decides the form and controls the destiny of every nation and kingdom; well, looking at the whole development of the Church merely from a human point of view, this was the form its organization had taken by the sixteenth century.

To take an illustration. The relative position of the Sovereign and the Parliament in the time of the Tudors was very different from what it is to-day. Then the authority of Parliament was subservient to that of the King, now the authority of Parliament is supreme. Whether this change be looked upon as an encroachment of the authority of Parliament upon the rights of the Sovereign or not, it is part of the constitutional development of the country. Some may argue that it was the result of the Revolution alone, others that the forces which produced the change can be traced far back in the history of England. But however it came about, there it is now an established fact, recognized and accepted by the whole country. The method by which the change was effected, and the combination of circumstances that produced it, are no concern of the ordinary Englishman, they are only of interest to the students of her constitutional history. It would be impossible and ridiculous for one county in England, 300 years after the event, to refuse to recognize the condition of things as they are to-day on historical grounds, and to claim that it has the right to appeal to antiquity and to reform its own

government upon the type of the Tudor times. Such an act would be regarded by all sensible people as rebellion. It is free indeed to agitate for such a reform if it thinks it worth while. But no district of a kingdom can act in such matters, affecting the welfare of the whole country, independently of the rest. It can only act in its development or reform as one corporate body. A government which would permit such independent action would be guilty of suicide.

I make use of this as an illustration and with the limits of an illustration, and granting for argument's sake what, of course, no Catholic could grant in fact, that the position and authority of the Papacy is merely one human element in the history of the Churches' development.

Now in the year 1548 or thereabouts, the historic Catholic Church of England, dating from the time of Augustine, took upon herself to break with the Papacy, and in so doing to make a fundamental change in the form of the government of the Church, which she in common with the rest of Western Christendom had for many years recognized and accepted. She claimed, as one province of an immense and world-wide Kingdom, the right to reform herself both in doctrine and government. She ceased to be, what we may call a Monarchy, and became, what is more analogous to a Republic. She claimed as one province of an Empire, or as one county of a country, the right to act inde-

pendently of the rest of the Kingdom, and still to remain an integral part of that Kingdom. Her plea was that the authority of the Pope, as then exercised, had neither a Divine nor historical basis. That it was unknown to antiquity, and that the history of its development was one marked by untruth and tyrannous exactions; that, as one Anglican divine has characterized it, "it was gangrened with lying and forgery". Grant for the moment that such arguments are true. Still, as a small province of a widespreading Kingdom, she could not act upon such a plea, and alter the form of government accepted by the whole Kingdom, except in consort with the rest. Nay, against the deliberate judgment and will of the rest. Still less could she, in so reforming herself, maintain her claim still to be as she had hitherto been, an integral part of that Kingdom against which she had rebelled. The rest of the Kingdom of Christ, with unanimous and unhesitating voice, refused to co-operate with her, repudiated her action, rejected her claim and disowned her. Since the day of her revolt, she has developed upon her own lines, she has pursued her own policy, she has been permitted to take no part and to co-operate in no way with the Kingdom from which she separated. Every member of that Kingdom looks upon her as an organization different from their own. She is as independent of it as America is independent of England. And upon precisely the same grounds, that in altering her govern-

ment, without the consent and co-operation of the Kingdom to which she had hitherto belonged, she has become an independent and separate body.

She protests that by the breach with Rome she has gained for herself a freedom of thought and action which she had not and could not have before. That she has been able to enter more thoroughly into the thought of the day, and to deal with its difficulties, and keep abreast of the times ; that she is in the truest sense of the word a national Church, brooking no interference from outside, entering into and at the same time helping to mould the life of the nation ; that she is modern in her methods and thought, though framed upon and drawing her inspiration from the Church of the first four centuries, and freed from the technicalities and abstractions of mediaevalism. Well, we do not grudge her these beneficent results, any more than England grudges the United States its splendid national development. But we do maintain that every one of these advantages she has purchased, just by the very fact that she is free and untrammelled from the restraints which are the necessary concomitants of membership in a Church which is wider and larger than a national Church, and which has to consider other things besides a nation's wishes and a nation's temperament. She has in fact substituted a national for a Catholic Church, and gained the advantages and lost the spirit consequent upon such a momentous change.

She boasts that she is indigenous to the soil, that she is English, and that we are an Italian mission. Very well, let her be consistent in her boast. The pre-reformation Church of England was, in the most literal sense of the word, an Italian mission. It was founded by an Italian missionary, who, in every detail of his arduous task, and the many difficulties that surrounded it, did exactly what Roman Catholic missionaries do to-day—consulted, and was guided by, the instructions received from Rome. I, for one, do not in the least object to such a description of the Catholic Church in England, at least from one point of view, and though the term be used as one of derision and reproach; but those who so stigmatize it must accept the consequences of their scorn, and dissociate themselves from the Founder of the pre-reformation Church, and from the Church which he founded, which began, continued, and never ceased to recognize Rome as its Spiritual Head. If the Roman Catholic Church in England be indeed to-day, as the pre-reformation Church was, an Italian mission, founded by an Italian missionary, which of the two bodies, the Anglican or the Roman, preserves continuity with that Church.

But again. The position taken by the Church of England at the Reformation was, that a national Church has the inherent right to reform itself, independently of the co-operation of the rest of Christendom, and that not merely in matters touching its

constitution, but to the extent of drawing up dogmatic formularies repudiated by the rest of the Church.

Such a claim necessarily involves the theory that the Catholic Church throughout the world is composed of a multitude of separate and independent units, the unit being a national Church, and that these units are held together, not by any organic bond of union, but by the mutual agreement and consent of the rest. Between these independent units there is no necessary and vital bond. Each is complete in itself, each is autonomous, and capable of judging and deciding how far the rest has adhered to or departed from the doctrines and traditions of the primitive Church. If the Church of England has this right, it cannot be denied to the Church of France or Spain or Italy or any other national Church.

On such a theory there is no central government, no centre of unity, no guarantee that these autonomous Churches shall preserve any unity of Faith, though it might naturally be conjectured that if one such Church broke away from the rest, the Faith would be more likely to be preserved by the larger body that held together than by the one that separated.

For the most optimistic can scarcely suppose that if such turbulent times as existed in England in the sixteenth century, when ecclesiastical and political issues were so confounded that it was not easy for the clearest minds to disentangle them,—that if such times

were to arise in France or Germany—to take two countries whose genius and temperament are quite different—and these Churches were to claim the right of independent self-reformation, they would be likely in the end to retain much unity of doctrine or discipline. The circumstances of the times, political influences, national temperament, would all take part in such a movement and the unity of Christendom would be at an end.

In civil matters the difficulty of preserving any substantial unity under similar circumstances, was felt by the framers of the American Constitution. After the War of Independence there was a party that upheld vigorously the theory of the sovereign rights of the different States. The United States was to be a confederacy of independent States, the federal government was to have practically but a nominal hold over them. The effort to insist upon this theory very nearly led at the time to a civil war. For the more clear-sighted statesmen protested that such a loose confederacy, with their local interests and jealousies, would very soon break up, if there were no centripetal force to counterbalance the centrifugal. There must, they maintained, be a strong federal government to hold them together and bind them into one organic whole. A mere loose confederacy would not be able to stand against the pressure from without and the disruptive forces within. The name of Alexander Hamilton, and those who worked

with him, will always stand out in history as that of the man who was far-sighted and clear-sighted enough to see the principle that was at stake, that the life of the United States as a nation depended upon strengthening the hands of the central government and limiting the independence of the individual States, and so establishing one great Republic, preserving that measure of liberty for each that was consistent with the unity of the whole. And the result has proved, after nearly a century and a half, his wisdom.

A government that had been established to hold together a people spread over an enormous area of country, and composed of a blending of many nations, and of States, each of which has its own interests and its own natural advantages, and those of such a character as would be likely to create keen rivalries and strong jealousies, has succeeded, beyond all that could have been anticipated, in accomplishing what it aimed at, in forming a new nation at one with itself.

Yet the unity that it has gained would certainly have been forfeited, had the policy of those who strove for the other theory of sovereign independent States prevailed.

And I think that this history may be read with profit by those who, in matters far more serious and with far greater issues at stake, maintain what practically amounts to the sovereign rights of independent national Churches. National jealousies, local interests,

and political passions exercise, alas! no little influence in ecclesiastical matters. And the unity of the Church is a far deeper one and far more necessary to its very existence, and to the carrying out of its mission, even than the unity of the state. And it might be supposed that the Founder of the Kingdom of Heaven foresaw more clearly, and provided with a stronger and firmer hand than the ablest and most far-sighted of statesmen, against the dangers that imperilled it.

But it will be maintained that the Church of England, in theory at any rate, professes that the unity of the Church is preserved by each national Church submitting to the decisions of a General Council, in which the Bishops of each of these Churches is represented. And that as a matter of fact she did appeal, and appealed in vain to Rome to convene one. And that she still rests upon that appeal, and awaits its decision with confidence.

But if she were sincere and consistent in such an appeal she should have waited till a General Council had been convened. But she did nothing of the kind. On the contrary, while theoretically appealing to a General Council, she took matters into her own hands, and acted upon quite a different theory, and still exists and acts upon a theory that is wholly inconsistent with that of General Councils, viz., that apart from the rest and without their consent, a national Church has the right of self-reformation and of

drawing up its own dogmatic formularies, of the orthodoxy of which she is to be herself the judge. If such a theory be conceded, what possible use could there be in a General Council? What could it do when it assembled? What could be made of such a motley assembly? What bond of unity would hold together the multitude of assembled Bishops? Each nation would be represented by its Bishops, and they would represent Churches that in the passing years had, or might have crystallized into different shapes, and formed themselves upon different models. There would be little in common amongst them. On what common ground could the Bishops of the Church of England meet those of the Church of Rome to-day? Nay, to come nearer home, would the extreme High Church party be prepared to entrust their interests to their Fathers in God, or if they did would the Low Church party accept them? Could the Bishops of the English Church go forth to this General Council with any reasonable hope that they could come to terms with the rest of the Bishops assembled from all parts of Christendom? or if they did, could they have any confidence that their decisions would be accepted by the rank and file of the Church of England on their return?

It is, I think, difficult to see how the theory of independent national Churches can be reconciled with that of the preservation of the unity of the Church by appeal to General Councils.

During the intervening years—for after all the meeting of a General Council could not in the nature of things, and has not, as a matter of fact, been a matter of frequent occurrence,—during the intervening years each national Church will form its own traditions, come to its own decisions, develop within its own narrow limits, and when the assembly of their representatives is convened, will be found to have travelled wider and wider apart.

According to the Anglican theory there has not been one General Council that they recognize as such within the last 1000 years. And meantime the Church, if it be living, cannot be standing still. How far apart will the Churches of two widely separated and wholly different nations travel in 1000 years? and if they meet are they likely to come to any terms of agreement?

No. A General Council of a body, in which all its parts are held in close and intimate communion, in unity of faith and government, and under one divinely constituted head, is one thing, but a Council made up of the representatives of a confederacy of independent and autonomous Churches, is a very different thing, and one that it is difficult to believe could ever act as the chief means of preserving its unity.

I may remark in this connexion that there is a matter upon which certain controversialists seem to lay a good deal of stress in defence of the position of the Church of England.

They say: "It was not we who separated from Rome, it was Rome who separated from us. We did not excommunicate Rome, she excommunicated us."

Can this be really maintained in the face of the history of the time? From which side did the changes come? Was it Rome who began to inaugurate a new movement, or England? Did Rome at the time of the separation press some new conditions upon England which she could not conscientiously accept? There were many other countries in Europe which were Catholic, and which were quite capable of forming an unbiased opinion at the time. Did any of them defend the line which England took? or intimate in any way that England had been harshly treated, or was justified in her action? Did England herself at the time protest against harsh treatment? or maintain that she wished to continue in union with Rome? Who were her real sympathizers,—were they not those who had gone the whole length of the Protestant Reformation on the Continent?

Let us bear in mind that up to the time of the separation the Church of England was an integral part of that spiritual Kingdom of Christ which then recognized the Holy See as its Head. It is immaterial to the point we are considering, whether its authority had developed by the natural law of the constitutional development of the Church, or whether it had been always recognized as a part of its Divine constitution. The point is that, at any rate for many years, the Church of England, in

common with the rest of the West, had looked upon the Papacy as the Spiritual Head of that Church of which she formed part. She now repudiated it and rejected it. In civil matters such an act could only be regarded as an act of rebellion against constituted authority. By that act she separated herself from the rest of the Body which still recognized his authority. She violated the received constitution of the Church. What government of any civil State could allow a similar act on the part of any province under its sway, without thereby abdicating all authority and encouraging anarchy? There may have been harshness and lack of consideration for the difficulties of the times, on the part of those who were in authority; there may have been political influences at work, the whole situation was no doubt complicated. But I am at a loss to see how—in view of the facts that can be seen and disentangled more clearly after the lapse of time—anyone can maintain that the breach came from the side of Rome, or that it really affects the question materially. No Englishman to-day is responsible personally for the events which brought about the breach 350 years ago. But he is the inheritor of the losses or gains consequent upon those momentous events. If he thinks that they are gains, and that, in spite of all appearances to the contrary, he is still in the same Church which existed in England before the Reformation, he will of course stay where he is. But if he

thinks they are losses, it will afford him but poor consolation to brood over the memories of any harsh dealings which were measured out three and a half centuries ago, to those who were responsible for bringing about the losses from which he is suffering, and to argue that he must wait for advances from the other side.

And it is still more unreasonable for any individuals in the English Church who have become convinced of the Divine origin and authority of the Papacy, to plead that it is their duty to abide where they are, and work for a corporate reunion with Rome, on the grounds that as the separation was a corporate one for which individuals were not responsible, so should the return be corporate. What would such a person say to a Presbyterian who had become convinced that the Episcopate was a part of the Divine constitution of the Church, but who felt it his duty to wait and work for a restoration of the Episcopate to the body to which he belonged? Would he not tell him that he was not responsible for anyone but himself, but that he was responsible for being true to his own convictions, that he was put into the world to witness to the Truth, and that in acting upon his convictions he would do far more for its cause than in waiting to bring others along with him? And if an Anglican were to answer that the cases are not parallel, that the Episcopate is necessary to the *esse* of the Church, but that the most that could be said of the Papacy is that it is necessary for its *bene esse*, might

it not be answered, "How do you know? What right have you to draw such distinctions in dealing with the Divine constitution of the Church, and to say that part of that constitution is vitally necessary and part is not?" If a man is once convinced that the Papacy was instituted by our Lord, though he may convince himself that it has been almost from the first a *sedes pestilentiæ*, that the Popes have one after another abused their power, and used it for their own personal aggrandizement, and been rather a hindrance than a help, I cannot see how any such arguments can justify their remaining in a body whose existence is based upon a denial of his authority altogether.

For a person to plead that he or she does not consider that individual abandonment of a false position is desirable, but that individuals should wait and work for a great corporate movement, is to my thinking like a man who in ignorance had married a divorced woman, and on realizing that he had done wrong, while still living with her, agitates for a repeal of the divorce laws. Such an agitation would come better from him if he had begun by himself abandoning what he had become convinced was against the law of God. For any individual to try to educate the members of the Church to which he belongs to a belief in the Divine authority of the Papacy, while still remaining in a position which the logic of his arguments forces him to confess to be schismatical, must be judged,

I think, by most sensible people to be placing precept before example, and to be undoing by the influence of his own life what he is trying to do by his words, and to leave himself open to the retort, "Physician heal thyself".

2. But again. The Church is constantly called in Holy Scripture the Body of Christ.

Now one of the chief characteristics of a body is its unity. It is one in its history from birth to death, one in its organization. Whatever happens to any part of any living organism, except the very lowest, throughout the history of its life, happens to it as a whole. The whole is affected for good or for evil. From the lowest fibre of the root of the forest tree to the topmost branch it is one, visibly and organically. No member has any existence separated from the rest. Moreover, the inner union is inseparable from the outer and visible union. It is impossible that the inner union, the circulation of the sap, or of the blood, can continue if the outer union be destroyed. It in fact depends upon it. The current of the life blood can only flow through those members which are held together in organic and visible unity. If a member of the human body be cut off, the inner union of life at once ceases. The outer unity of the organism is at once the cause and effect of the inner unity. The one is dependent upon the other. The Blood is the life, but the machinery by which it is conveyed through

the whole body is one, visible and indivisible. Anything which severs or blocks the flow of the blood to any part of the body paralyses that part. So far as *it* is concerned it ceases to partake of the life of the body.

If a branch be cut from off a tree and planted, it may grow, it is true, but it has henceforth nothing to do with the parent tree. Its life, its growth, its history is henceforth absolutely independent of it. All that can be said of it is, that it once was an integral part of the tree from which it was severed, that it lived by its life and took part in all that affected it for good or evil, but that henceforth it has nothing whatever to do with it. The parent tree may die while it lives, or it may die while the parent lives. It is as independent of it as if it never were connected with it. It has become a new tree, similar, it is true, perhaps stronger and more fruitful, but it is a separate organism whose growth and development is its own.

Now the Church of England claims that the inner unity, which consists in the pulsation of the life from the Heart of Christ through all the members of the Body, can persist, while the external and visible unity of the Church is broken. That a part of this Divine organism can be separated outwardly from the rest and still preserve its organic unity with it. If this be true, it can only be said that it must turn to the very lowest forms of life for a parallel, and that it is wholly inconsistent with St. Paul's analogy to the human body.

Every illustration taken from the natural order contradicts it. If it be urged that it is still a branch of the Church, our Lord will answer "a branch cannot bear fruit except it abide in the Vine". If the Church of England would maintain its claim, and still preserve the analogy of Holy Scripture, it must do so by the bold assertion that Rome, in severing from the English Church, severed herself from the Body of Christ, or was cut off as a branch that perishes, and that *she* is in fact the Body, and Rome the amputated member.

But the apologists of the English Church protest that she separated from the Roman Church in order to preserve her own life. That as a matter of fact owing to various circumstances, such as the removal of the Papacy to Avignon, and the anti-popes, the Papacy had lost much of its prestige and authority, and the Renaissance had let loose a flood of paganism over Europe, and the Church had become hopelessly corrupt. That appeal after appeal had been made to Rome to call a General Council to reform it, and had been refused or postponed, till finally the Church of England was driven to take matters into her own hands, and if the rest of the Church would not reform, to reform herself. It was an act that was forced upon her to save her own life.

But granting all that is said about the need of reform. It may be asked, as we have asked already in considering the Church as a kingdom: Is such a

thing possible? Is it possible for a part of a living organism to act thus independently of the rest? Is it possible to save the life of a limb by severing it from the body? Is it possible, for instance, if the whole body is suffering from some loathsome disease, which has not yet affected one limb, to save that limb by amputating it? Certainly you may save it from the disease from which the body is suffering, but it is at the cost of its own life. The only way to save any member from the disease which has attacked the body is by healing the body itself. It must abide in the body, however terrible its ailments, if it is to be healed at all. Separated from the organism through which alone it has life, whether that life be healthy or not, it dies. Apart from it, it is but a lifeless and useless thing. The whole body suffers with the suffering of each of its members. As St. Augustine has said somewhere, "If a thorn enter the foot, the whole body must stoop to extract it". "For," says St. Paul, as if anticipating the theory of the independent life of any part of the Church, "as the body is one, and hath many members, and all the members of that one Body, being many, are one Body; so also is Christ. For by one Spirit are we all baptized into one Body;"[1] and again, "God hath tempered the Body together, having given more abundant honour to that part which lacketh; that there should be no schism in the Body; but that the

[1] 1 Cor. xii. 12.

members should have the same care one for another. And whether one member suffer, all the members should suffer with it, or one member be honoured, all the members should rejoice with it." The whole body, in the mind of St. Paul, suffers or rejoices together. It is directly opposed to the claim of the Church of England that one member may consider its own health alone, and leave the rest of the body to suffer or to die. In thus acting to save itself, it does in fact destroy itself.

For the seat of life resides not in any member, but in the body as a whole. "All the members of the Body being many are one Body." The Sacraments, which are the great arteries that carry the life of Christ throughout His Body, ramifying through the whole structure, do not come to the individual soul direct from Christ, but through His Body which is the Church. If the Church therefore become corrupt, even more corrupt than it is supposed to have been in the sixteenth century, no part of it can heal itself or save itself from the spreading corruption by cutting itself off from the rest, without forfeiting its life. The healing remedies can only reach it as part of the body to which they are applied.

Suppose, for instance, that one of these remedies is persecution and suffering. Suppose that there were to arise a world-wide persecution against the Catholic Church to-day, that everywhere throughout the world

the nations were to arise in a combined effort to destroy it. That the world, while declaring itself tolerant of every sort of Protestantism, were to declare the practice of the Catholic faith illegal, and to be punished by the severest penalties of the law. Would the Church of England partake of this cleansing and sanctifying scourge, or would it remain immune from it all? Even if many of its heroic members persisted in the claim that inwardly they were one with it, while outwardly opposing it on certain points, would such a claim be listened to for a moment? Would it not itself as a body protest against it? The wave of persecution would pass it by and leave it unscourged, unsanctified, by the searching remedy of suffering. The hallowing medicine, which the Great Physician allowed to be dealt to His Body for its perfecting, would pass it by unheeded. And why? Because organically it has no part or lot in it, in its sorrows or its joys, its health or its diseases. The powers of the world that armed themselves against the Catholic Church would know nothing about a theory of outward separation and antagonism and inward unity. The Church of England would enjoy the toleration that was meted out to the rest of the Protestant world.

And indeed it is true. Whatever of obloquy and hatred has been the lot of Rome in the last 300 years, the Church of England has escaped. It has had no doubt its own trials, as I suppose every religious body

has. But Divine Providence, as working through human passions and earthly policy, has always dealt with the Church of Rome as a Body which has no part in the destinies of the English Church. What hurts her, leaves the Church of England unheeding and unheeded. What heals and remedies the wounds that her unfaithful children inflict upon her, does not remedy the diseases of the English Church.

What sign, what token does she disclose to the most searching scrutiny of that organic unity in the life of the Body of which she claims to be a part? "For as the Body is one, and hath many members, and all the members of that one Body, being many, are one Body; so also is Christ. . . . And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." There is no mutual sorrowing or rejoicing in the sufferings or welfare of these members of the same body. Each goes its own way unaffected by the other and indifferent to its happenings. The remedies that heal the one may hurt the other. The vigorous health of one may leave the other fainting in its weakness. One may be smitten with deadly disease while the other thrives and is strong. The members of either body do not rejoice if the other be honoured.

And it is not that there is a spirit of opposition which is confined to the masses of the two bodies, it runs through them from the highest to the lowest,

from the most learned to the most ignorant, from the most saintly to the most indifferent. It permeates and leavens the whole mass. The Church of England, as a body, has much the same kind of feeling towards Rome as the average Englishman a few decades ago used to have towards Frenchmen. She neither understands it nor wants to understand it, and looks upon it as an alien and foreign body. And the Church of Rome, as a body, looks upon the Church of England, when she considers it at all, much as High Churchmen look upon Nonconformists. And yet it is maintained that these two Churches are members of the same Body, branches of the same Vine, through which the same blood or the same sap is ever flowing, and that the separation which keeps them so far apart is like a family quarrel, which holds two branches of the same family aloof from one another.

But again. There are in the human body two systems for the carrying on and development of its life; one is the arterial, the other the nervous system.

i. By means of the arteries the blood is carried through the whole frame, to the head as well as to the feet. No part of the body can live without the blood, and every part of it is furnished with this wonderfully contrived system of channels through which it is ceaselessly pumped from the heart to feed and nourish it. If the circulation is impeded in any member, it is at once felt, and that member becomes diseased or atrophied.

If any member be amputated there is no further supply of life, and it dies. The life does not reside in the arteries, they are but the channels that convey it to the different parts of the body. And the system of the arteries is one throughout the whole structure of the bodily frame, connecting every part of the body with every other part, and with the heart from which the life blood flows. They are not the sources but the channels of life. An amputated limb has all these channels of life still within it; but cut off from the fountain, they run dry.

ii. But the nervous system is equally wonderful. Along the nerves the orders from the brain run throughout the body. The co-operation and interaction of one part of the body with the other depends upon the unity of the nervous system, with itself, and with the brain, the seat of government and authority. The brain issues its commands and all the members obey and work together for the well-being of the whole body. If the connexion between the brain and any member of the body be broken, that member becomes useless to the body, it is incapable of receiving or obeying any of the orders that are issued. And if we could imagine its having an independent nervous system of its own wholly disconnected with the brain, its action would be entirely apart and distinct from that of the corporate life of the body; it would not co-operate with it or have any part in its functions or its well-being.

And in the Body of Christ there is something closely akin to this.

The organism of the Church, like that of the body, is designed to convey to the whole and to every part the life and the teaching of Christ which has been committed to it. The life flows through the channels of the Sacraments, feeding and nourishing the whole Body. And the nervous system has, in the Body of Christ, its analogy, in that wonderful contrivance by which the doctrinal teaching is brought in its fullness and its unity to its lowest and humblest member. So that throughout the whole, there is not only unity of life, but unity of purpose and unity of action. There are no counter-orders issued from different centres of authority. There is throughout, one faith as well as one Baptism. Not only oneness of life in Sacramental union with Christ, but oneness of mind reigning throughout the whole organism. If all the members were not held together in this unity of controlling thought and purpose, the various parts of the organism would not co-operate for the well-being of the whole and "the hand could say to the eye, I have no need of thee, and the head to the feet, I have no need of you".

The Body of Christ was formed to carry out one plan, to mould human character upon one type. This plan and this type was committed to the Body as a whole in union with its Head. But unlike the human body, the Body of Christ is composed of a

vast multitude of human beings, each with his own mind and his own will. And there is always the danger of these individually or collectively intruding their own plans, so as to modify or tamper with the purpose of Christ committed once for all to His Body which is the Church. The unity and coherence of the Body is the one power that can withstand such intrusion. A strong mind, a strong will, ever clear as to its purpose, and sure of itself, one great master mind alone, can hold a number of other minds in subjection.

The doctrinal system of the Church is the mould of character. St. Paul bids us obey that form of sound doctrine "to which we were committed," as an unstable liquid to take its shape. Any tampering with doctrine leads inevitably to some modification of the form which the doctrinal system as a whole would impress upon character. Any tampering with doctrine, or any toleration of divided authority in doctrinal teaching, will therefore have more far-reaching results than can be foreseen. If any part of the body be exempt from the one all-pervading and all-controlling Mind, or if there be any other centre of authority which issues different orders or has before it a different or modified plan, the life is hampered or altogether destroyed. For it is the mind that rules throughout, and keeps the whole in order, and forces the different members to co-operate in carrying out its purpose. It directs the eye

as to what it is to see, the ear what it is to hear, it compels the hands to work and the feet to bear it where it will, it brings and holds all its members under its control and drills them to its purpose, forcing them into submission and co-operation with one another. The weary limbs may want to rest, the hands may fall tired to the side, but the mind sending its commands through the nerves rallies them and compels them to work together, not for their own pleasure, but to carry out its purpose. If the control of the mind be weakened, or if there be divided counsels, the unity of the body is lost and its work is marred or destroyed. The fuller and stronger the tide of life that flows out from the heart, giving strength and vigour to every limb,—if the unity of the nervous system be lost or impaired,—the worse would be the results, and the more pitiful would be the exhibition of strength exhausted in fruitless and purposeless efforts. If the loss of outward unity entails the maiming of the body, the loss of this inner unity, whereby the one mind fails to control every member of the body, destroys its efficiency.

If, therefore, a number of Bishops could separate from the unity of the Episcopate under their head, what security could those under their authority have that they would preserve the unity of the Faith, the Mind of Christ? What subtle connexion would keep them in doctrinal unity with those from whom they had separated? What law is to control the develop-

ment of such a separated Body, and to insure its development on anything like the same lines with the rest? The nervous system, that once bound them all together and kept all under the same controlling mind, has been severed, and the mind that rules, and marshals every part of the body from which it has cut itself off into one, no longer rules here. What strong, clear, mastering mind is to control, and mould into one, the multitude of individual minds and wills of which this new or separated body is composed? and to keep them in every step of its development not only at one with it and with themselves, but at one with the Body from which it has severed? In other words what binds the Episcopate of such a separated body into the unity of the Episcopate throughout the Catholic world? They recognize no right of interference from the rest of the Catholic Episcopate, if they desired to interfere. Who is to control them? What authority are they under? They are not either individually or collectively infallible. What security has the flock that their shepherds will not mislead them, and if they do, who is to correct them?

The Church of England and the Church of Rome have travelled far apart in the last 350 years. The mind of the English Church is very different from the mind of the Roman Church. The broad toleration of doctrinal difference in the English Church is abhorrent to Rome. The strict doctrinal system of Rome is

equally abhorrent to the Church of England. The temper of each is almost incomprehensible to the other. They could not be more different if they were, as Rome declares they are, and as the English Church maintains they are not, two different Churches.

The mind and the methods of the Roman Church are the very things that Anglicans as a Body object most strongly to. The cardinal idea of the Roman Church in regard to the doctrines of her Faith is, that they must be preserved at any cost, at the cost even of the loss of any number of her children who reject any part of it, and she has proved this by the sacrifices she has made for it throughout the ages. Her mercilessness in this matter has been one of the great charges brought against her by her enemies. The boast of the Church of England, on the contrary, is her comprehensiveness, that she is able to hold within her fold men of different, not to say of opposite, beliefs.

The history of the Church of England, since her separation from Rome, is difficult to reconcile with the theory that an externally divided Christendom may still remain organically one. To the ordinary onlooker it would seem that this is exactly what it has not done. If, at the separation, she had intended to preserve, on the whole, the same mind, the same standards, the same tone and temper of thought amongst her members, the same ideas on the importance

of doctrinal orthodoxy, of the authority of the Church as the teacher of Revealed Truth, even on such matters as the doctrine of the Sacraments—she has signally failed. She has developed a tone of thought on all, or most of these matters, that is widely different. It may be said that Rome has drifted far from where she was in the sixteenth century. But even if that were to be granted, it does not affect my point, which is that the two bodies have, since the separation, travelled farther and farther apart, developed on widely different lines, and that the mind of each is now fundamentally different from the other, and that being thus outwardly separated there has been nothing to secure that inner unity of ideal which is supposed to have been preserved.

Moreover our Lord's prayer for the unity of the Church was "that they all may be one, as Thou Father art in Me and I in Thee, that the *world* may know that Thou hast sent Me". It was to appeal to the uninitiated as a witness to the Truth of the Incarnation. It was to be an argument that would appeal to "the world". That world of which our Lord said, "I pray not for the world but for those whom Thou hast given me out of the world". It is the unconverted, the irreligious world. This world then is to feel the force of the unity of the Christian Church, as a witness of the truth of Revelation "that the world may know that Thou hast sent Me". Does it feel any force in the

assertion that the outwardly divided Church is in heart and Truth one? Does it know anything about such a theory? What would the ordinary, easy-going, uninstructed Englishman—the man in the street—say, if you told him that the Church of England and the Church of Rome were one and the same Church? "Why," he would say, "I thought that the Church of England considers the Church of Rome in error. I thought the Reformation was a protest against her corruptions. Do Roman Catholics,—does the Church of England,—does anyone except yourself, teach that the English and Roman Catholic Church are one?" No, such a theory, however it may appeal to individuals in the English Church, certainly does not appeal to "the world". It would not in fact bear witness to anything. Men of the world would be simply bewildered by it. I am afraid they would feel that a Revelation which put forth as one of its evidences the unity of the Church of England and Rome, was one that could have little claim upon reasonable men. Yet it is to such a class of people that our Lord said the unity of the Church was to bear witness. A witness to such people must be something palpable, self-evident, forcing itself upon their minds. They are to be struck by it as something out of the common, something that they see and cannot help seeing, and which appeals to their imagination and forces them to think; it is a witness to the supernatural. And the unity of the Catholic

Church, and the Roman Catholic theory of unity, can and does appeal to those who are religiously most unenlightened. It is an existing, objective fact staring them in the face, and forcing wonder and consideration. And if, in the exigencies of controversy, it be urged that there is in the Roman Church but an outward appearance of unity, but no real unity; that it is mechanical, the result of compulsion and tyranny, and that underneath there is seething discontent, and as much dissension as in the English Church itself; I think that controversialists who make such statements will be disappointed to find that, whatever effect their assertions may have upon their co-religionists, they leave "the world" unconvinced, and still believing that there *is* something wonderful in a Church which can hold together vast multitudes of different nations and peoples and kingdoms and tongues, who differ in almost everything else, but are at one in faith and doctrine.

Indeed, so deep-rooted is the belief in the unity of the Catholic Church, even amongst those who talk most about its disunion, that when, now and again, some case of individual discontent comes to the surface, it is welcomed with a scarcely concealed and rather unedifying satisfaction, as a witness to the real lack of unity that is seething beneath the surface. Of course there will be always instances of revolt, sometimes individual, sometimes more widely spread; but that is

not necessarily any sign of disunion. Was the Donatist heresy a sign of disunion, or the Arian or the Nestorian, or any other heresy however widespread? No, the real loss of unity would be, if such heresies were permitted to find a home in the body in which they were disseminating their doctrines, if the body were not strong enough to eject them. As long as the Church is on earth and composed of frail and sinful men it must have such experiences, but I think it must be granted that it is rather an evidence of the Church's unity than of disunion, that it can and does preserve it at the expense of the loss of all or any of those who will not accept its authoritative teaching. "They went out from us but they were not of us, for if they had been of us they would no doubt have continued with us, but they went out that they might be made manifest that they were not all of us."

Those who profess to take the early Church as their model, can find no argument for lack of unity in the fact that there were constant evidences of discontent and revolt against authority, and widespread heresies, but rather they will find the evidence of the Church's ideal of unity in the way in which she dealt with such heresies. And I think it will be found to be precisely analogous to the methods of the modern Church of Rome, viz. by the separation of such persons or such bodies from her Communion if they will not submit. The intolerance of Rome is the same, and exercised

in precisely the same way, as that of the Catholic Church from its very beginning. And such intolerance of difference is the necessary price of unity, and I suppose it will be so as long as the world lasts.

But once more it is argued: "After all, unity is but one of the notes of the Church. Sanctity is surely at least as important; why press the necessity of unity more than that of sanctity?" The answer, I think, is obvious,—we do not. The question of the necessity of unity is more frequently challenged, and consequently enters more largely into the field of controversy, but the Church insists with equal, if not with more, urgency upon the note of sanctity.

But, it is said, where is this sanctity? A note of the Church is something that marks it, that can be seen by the eye, that can be appealed to as an argument in its favour. If the world is to be impressed by the unity of the Church, it surely ought to be infinitely more impressed by its sanctity. But is it? Does the world, the outsider, look upon Catholics as any better than Protestants? Is the fact of a man being a Catholic, in itself, a surety that he is even a good man? The judgments of the world are of a rough and ready type and often rather savage, but on the whole there is a large element of truth in them, and a vast deal of sound common sense, and it cannot be denied that so far from sanctity being a recognized mark of Catholics, it is to a certain extent the reverse. They are looked

upon by outsiders with suspicion and distrust. They are generally considered liars, whose consciences are under the dominion of a trained and disciplined priesthood, well drilled in the service of a mysterious and unknown and unscrupulous master, who teaches them to use their power, not for the well-being of souls, but for the advancement of the Church. There is no absurdity that people will not believe about Catholics. No nonsense written or spoken against them that will not fall upon credulous ears. And yet at the same time there is the curious paradox, that people expect more of them than they do of others, a vague feeling that in spite of all this impersonal wickedness they have a different and a higher standard than ordinary people. One often hears it said, in the case of some scandal, as a kind of anticlimax, "And he is a Catholic," as if, being a Catholic, better things were expected of him.

For the sanctity of the Church, I need scarcely say, does not mean the sanctity of all its individual members. Our Lord, at its very start, insisted upon this. The Church is a field sown with good seed, amongst which the enemy scattered tares. The servants besought their master that they might pluck out the tares, but they were forbidden: "Let both grow together till harvest, lest perhaps gathering up the cockle you root up the wheat also together with it".

The material upon which the Church has to work is

sin, its earthly members are sinful men. The sanctity of the Church consists in the holiness of the means which she brings to bear upon the sins of men to strengthen, heal, and cleanse them, and to enable them to rise to the holy and lofty standard which she sets before them, and from which she never swerves. Her sanctity lies in the holiness of her standards and the holiness of her remedies for sin. She does not ask the sinner to rise to a certain moral standard before she gives him her greatest gifts. She asks merely that he should be penitent, that he should have the desire and purpose of doing better, and then she will absolve him in the precious Blood of our Lord and give to him His very Life in the Blessed Sacrament. She can, and does, deal with a class of people that almost every other form of Christianity abandons as hopeless. She numbers amongst her children some of the offscourings of the human race, and yet she has nothing to give to the Saint that she does not give to the sinner, if only he wants and resolves to do better. The remedies for sin are the same as the means of sanctification. The imparting to the soul of the life of God Incarnate. She will give, with daring confidence in their power, her very greatest gift to those to whom others refuse what they have to give. Like her Divine Head, she is in very Truth the friend of publicans and sinners. Like Him she gives scandal by her readiness to forgive and to receive sinners to His Banquet. And yet while she

understands well the human heart and its weakness, and does not exact much of those who are in the throes of their first struggle with sin, she never lowers her standards. She is often content with the poorest efforts of beginners, efforts such as many a rigorist would scorn, but she will not tamper with the Divine standard given her to hold up before the world. If she would permit certain tamperings with the moral law, such as are tolerated outside, she would fail of the note of sanctity. And every one knows that this she will not do.

Thus the note of sanctity is in a certain sense obscured by the fact that the Church reckons amongst her children many of those whom other forms of Christianity reject and cannot deal with; that all have still upon them the marks of sin, and that sin is more easily and quickly seen than goodness, as disease is more obtrusive than health. But it stands out clearly in the fact that for no earthly advantage, and to win to her allegiance no multitude of people, will she ever lower the moral, spiritual, and doctrinal standard which she is commissioned to teach; that at the present moment she is the only religious body who will not bend to any pressure from without, or allow herself to be influenced by the laxity of the age. Her rigidity is often brought against her as a fault; but all must admire it when it is used in defence of a moral and spiritual system that is committed to her keeping, and

not of her own making. The Church, in fact, is the only Christian body who knows how to combine the teaching of an unbending moral and spiritual standard with an infinite mercy towards sinners.

But the upholding of these standards depends upon her unity. If she cannot secure throughout the length and breadth of her far-reaching domain, that all her clergy guide the people with whom they have to deal, by the same principles, and have before them the same ideals, she cannot fulfil her mission.

CHAPTER VI.

THE Tractarian movement was followed and developed by the Catholic revival, which has brought into the English Church a very different state of things from that which had hitherto existed, and has developed in a few decades to a degree that could never have been anticipated. It has indeed transformed the whole Church, and its influence has been felt throughout the whole body, even by those who were least in sympathy with it.

The Tractarian movement was almost entirely an intellectual one; its leaders were men of exceptional ability and learning, who used their great gifts in the revival of the study of doctrine, of the Fathers, and the early Church. It brought the knowledge of these matters within the reach of ordinary people. The Catholic revival was, on the contrary, a popular one; it contained but few men of any special learning or ability. It was the legitimate offspring of the Tractarian movement, though the Tractarian leaders were not in sympathy with it, and repudiated many of its later developments. But they could not stop it. The principles which they taught, they could not hold within

the limits which they prescribed. They passed out of their hands and worked out their own logical results. Younger men who had not the same respect for existing authority, and for traditional Anglicanism, took them up, and popularized them with an energy and enthusiasm that knew no bounds. The authorities tried in vain to stop them. They threw every obstacle in their way, the Bishops charged against them, the civil courts condemned them, Acts of Parliament were passed inflicting severe penalties upon them, and in more cases than one resorting to the extreme penalty of imprisoning some of their leaders.

But such opposition could only have one effect. The movement became more and more popular, and within seventy years transformed the whole face of the English Church. She awoke out of her lethargy and slovenliness, and recognized that a new order had come into being, which, if she was to continue to exist, she could no longer ignore. Even the Episcopate tardily, and, it must be added, ungenerously, ignored the violent antagonism of their predecessors, and when they saw that the tide had turned, went with it. It was the rank and file that did the work, and bore the brunt of the opposition. If the Bishops had had their way, the movement would have been crushed at its start. When they found they could not crush it, they accepted, with scarcely a word of acknowledgment, the fruits of the victory.

But besides the general results of the movement, which are felt throughout the whole of the Church of England and which are visible everywhere, its immediate work, which has been the spring of all this wonderful revival, was to bring into existence a body within her fold, which in dogmatic belief and devotional life differs little from that of the Catholic Church. And it cannot be denied that it has created an atmosphere of its own which might in many ways be taken for that of the Catholic Church. It uses the same religious terminology, speaks of the Church much as Catholics do, has the same spiritual aspirations and ideals, much of the same devotional system, and has a deep reverence and love for the Sacraments. A Protestant going amongst them would find it hard to detect any difference of tone, and certainly no one who had not lived in it could imagine the extent to which things have developed. It has, in spite of the fiercest opposition, gained not only a hearing but a recognized position, and is daily winning many round to accept its teaching as the true, and only true, exposition of that of the English Church. Many Catholics seem to have the idea that this party is to all intents and purposes a separate Church, having its own liturgy and its own discipline. This is of course not the case. She is an integral part of the English Church, using the same Prayer Book and under the same Bishops as those who differ most fundamentally from her. She

has in fact no existence apart from the English Church. Nor does she profess or desire to have any such existence. On the contrary, the strength of her position and her success have lain in the fact that she refers to the Prayer Book as the authority from which she draws most of her doctrinal teaching. She could never have had the measure of success which she undoubtedly has had, were it not for this. It is to the formularies of the English Church that she refers her followers for such doctrines as the Real Presence and the practice of Confession. And if the Bishops prohibit such teaching they are met with the just retort, that the Bishops are not above the teaching of their own Church, that they cannot dispense, much less forbid it; and that disloyalty is to be charged to those who fail, through human fear, or expediency, to teach what their Church commands, not to those who are ready to make great personal sacrifices, and to endure obloquy and reproach and misrepresentation, in order that they may be faithful to the charge committed to them.

Again in regard to the restoration of disused and long-forgotten ceremonial, it is to the Prayer Book that they refer and to the rubric which orders that the ornaments of the chancel and of the ministers shall be the same as those that were in use in the second year of Edward VI. And in this matter she has succeeded in gaining in a measure the support of such a body as

the late Ecclesiastical Commission; and I believe, in the report of Convocation on the revision of the Prayer Book, the alternative use of the Vestments is recommended.

The charge of disloyalty, the charge that the advanced party will recognize no authority either ecclesiastical or civil, has arisen from the fact that the only authority that had hitherto pronounced on the subject, was that of the civil courts, which it has steadily and consistently refused to obey, even to the point of enduring imprisonment rather than submit to the interference of the civil authority in ecclesiastical matters. And in this matter too it has had its triumph lately. In the report of the late Ecclesiastical Commission this difficulty is recognized, and the establishment of ecclesiastical courts is recommended. Indeed she has succeeded in an astonishing way, in clearing the minds of her followers of the destructive poison of Erastianism, and impressing upon them that the Church is a divine institution with whose doctrine and discipline the State has no right to interfere.

Its whole position is based upon the claim that the Reformation was but an episode in the history of the Church of England, and it has always, in public and private, repudiated the idea that the Church in any way owed its origin to that calamitous event. And consequently it has insisted that the Prayer Book is to be read in the light of Catholic custom and tradition,

that it is not exhaustive, nor exclusive, nor in any sense a complete manual either of her doctrine or discipline. It maintains that certain definite doctrines and practices were abandoned at the Reformation, and that they are specified, but that the rest was to go on as usual. That omission, so far from meaning prohibition, means exactly the opposite. What was not prohibited was to be continued. That, for instance, prayers for the dead are not forbidden, therefore they were intended to go on. That on the other hand there was intended to be a change in the practice of Confession, and that the change is directly specified. It was no longer compulsory, but was ordered to be used in the case of grave sin "when a man cannot quiet his own conscience".

They urge that the Protestant party has been guilty of the profound error of considering the Prayer Book a complete manual of the devotional and doctrinal teaching of the English Church, and of confining themselves to what is contained between its two covers, and of interpreting its meaning in the light of a bad tradition which had its origin under the predominating influence of an extreme Protestant party which swept over the English Church for a time like a desolating storm. But that this party never really represented the English Church, never carried her with it, though they brought great pressure to bear upon her; and that, in fact, on the few occasions when the English

Church revised the Prayer Book, with one disastrous exception, viz. the second Prayer Book of Edward VI, she has used her influence on the other side, in direct opposition to the aims of the extremists.

This has been the principle upon which the party representing the Catholic revival has constantly acted, and it is impossible to have any understanding of its aims and efforts without taking this into consideration, however unreasonable and inconsistent with facts it may seem.

At any rate, we must try to grasp what is the fundamental idea underlying the whole movement if we would judge it fairly, and however impossible it may seem to an outsider. We certainly need not hesitate to give to its adherents the credit which they deserve of an absolute, even enthusiastic sincerity. It is, it must be, difficult for those who are brought up in an entirely different system—to put themselves in the attitude of mind which is ready to take for granted so much that seems in direct contravention of the facts of history, and all that they know of the ways and order of the Catholic Church. But without such an effort it is impossible to deal with them fairly and upon their own ground, and not unconsciously to say things that only irritate and alienate those whom otherwise they might be able to help. What is the use of talking about the King as the head of the Church, to people who have been preaching and suffering for

years to convince their co-religionists that the Church is a Divine society independent of the State, or to talk about Henry VIII as founder of the English Church, to those who stake their whole position upon the claim of continuity with the pre-reformation Church. The breach with the rest of Christendom, they maintain, is an outward and superficial one, rather than an inward and fundamental one—a suspension of intercommunion between those who are members of the same body. The stream of life and tradition persists, though the outward communion is suspended. The English Church is bound by the definitions and decisions of the undivided Church, and all that the undivided Church taught and believed she holds implicitly. She cannot tamper with those sacred Truths which have been committed to her as an integral part of the Catholic Church. In her present unhappy condition of isolation, she can no more define a new doctrine than she can reject one already defined. The Prayer Book, like the Bible, can only be truly interpreted in the light and atmosphere of Catholic tradition. To break away from that is indeed schism. But there was no new start at the Reformation. Certain abuses that had grown up in the course of the Church's life were abandoned. Certain ceremonial excesses were set aside as unsuited to the English temperament. Certain doctrines, which, however true, had been unduly pressed, or exaggerated to the point

of being popularly misunderstood, were brought into place, and into their proper relation with other balancing truths. Such, for instance, as the relation of the Sacrifice of the Mass to the Sacrifice of the Cross, the objective aspect of the sacraments as taught by the *ex opere operato*, to the necessity of subjective personal effort as taught by the *ex opere operantis*. The exaggerated claims of the Papacy, and the consequent over-centralization, to the detriment of the inherent rights of the Episcopate and the ancient organization of the Church.

But the rest, the stream of Catholic life and tradition, faith and practice, was intended to go on unbroken. In the storm and stress of the sixteenth century, it was natural that under the pressure of a strong reaction, things should have been for the moment carried too far; but the counter-reformation came, as it was bound to come in time, and when the storm subsided men began to see more clearly, and in its true perspective, the real position of the Reformation in the history of the Church's life. It was not a revolution, but a reformation, not a breach with the past, but a removal of certain excrescences and overgrowths which did not belong to the essence of the Church's life, nor come under the head of its organic development, but were rather parasites, which weakened its life and impeded its growth.

Her position in fact is much the same as that of the

Eastern Church. If national temperament and the circumstances of the times be considered, it is almost precisely the same. Almost every prayer in the Prayer Book is taken from ancient sources, and if the language of the Articles sounds startling to the ears of Catholics, they are nevertheless capable of, and must be taken in, a Catholic sense. You cannot, we are told, at least in justice you ought not, to ignore the history which a religious body gives of its own life. It is at least worthy of consideration. And Catholics are charged with refusing to give any consideration to the account which the English Church gives of herself, and with always putting the worst, not the best, interpretation on her formularies.

But if such be the defence of their dogmatic position, they bid us look at the spiritual fruits that have followed. "An evil tree cannot bring forth good fruit." Look, they say, at the result. A few decades ago the English Church lay in the dust. She had a life, as Newman said, but it was the life of the State. She had received, just before Keble's assize sermon,—which Newman always looked upon as the birthday of the Oxford movement,—she had received the warning to set her house in order. It seemed as if her days were numbered, and she was settling down into the lassitude of approaching death. And men might well have asked, Can these dead bones live?

And then came the revival. Within a few years

churches which had been left in squalor and decay, closed from week end to week end, were restored, adorned and beautified as became the houses of God; altars were brought back to their places, and ceremonies unknown since pre-reformation times were restored. The fasts and feasts prescribed by the Calendar of the Prayer Book were observed. The Communion Service, which had for years been hustled out of place, was brought to the front as the central act of worship, and was celebrated in many churches daily, instead of, as the custom had hitherto been, about four times a year. The practice of Confession was restored. And this revival sprang up in parishes scattered all over the country. It was not by any means confined to the great towns. And, as I have already said, it had its roots in the Oxford movement, it sprang from and had its source in doctrinal teaching.

Those who stigmatized the new school by the name of Ritualists did so partly to bring it into disrepute, and partly from a complete ignorance of the secret of its power, and of the strong hold which it quickly laid upon the minds of the people. For it was not academic, it was popular. It was the popular and ceremonial expression of the doctrines expounded in the learned writings of the great Oxford teachers. Without the Catholic revival the Oxford movement would have been confined to the cultivated and learned few. It would never have reached the people. The

later movement seized upon the teaching of the Oxford leaders, and translated it into popular language and brought it down to practice. They taught, in all the current language and methods of the Catholic Church, such doctrines as the necessity of Confession, the Real Presence, and the Sacrifice of the Mass. They did not give much heed to the nice scholarly distinctions between the teaching of Rome on these subjects, and what the Tractarians taught to be the Anglican doctrine. Such distinctions were for the learned. Ordinary people were not interested in them, and most of those who took the part of leaders in the revival were people of very ordinary abilities, not scholars nor theologians, but practical men, who felt keenly the religious needs and the ignorance of their country, and were determined to preach to people in language that they could understand.

What was the use of learned books to prove that the doctrine of Absolution was in accordance with the teaching of Holy Scripture and the early Church, if it was to end there? It was not a mere matter of antiquarian interest, but of immense practical importance. If it was true, it must be taught in the highways and hedges, and not in academic language that might veil its meaning from the ignorant, but in plain Anglo-Saxon, that would be understood by the uneducated masses. The object was to bring people to Confession, to make them understand the full practical import of

the phrases that they had heard so often in church that they seemed to have lost their meaning, in the rhythm of the stately language in which they were clothed. If God had "given power, and commandment, to His ministers, to declare and pronounce to His people, being penitent, the absolution and remission of their sins," then it was time that people should understand that this meant nothing but that they had the right to, and the clergy the duty of teaching, the Sacrament of Penance. And it was taught, and pressed sometimes, perhaps, in language that would have made some of the Oxford professors shudder. There was no mincing matters. The Romish doctrine of the necessity of Confession and Absolution for the forgiveness of mortal sin was taught as it had not been taught in English pulpits outside the Catholic Church for 350 years. And it succeeded. The human heart was awakened as by the memories of a long-forgotten past, and in the face of the most violent opposition and misrepresentation and all the force of Protestant invective, Confession was taught and practised. The doctrine that had been buried away in the Prayer Book for all those centuries, and covered with the dust and neglect of years, was once more brought out into the light of day, by men who had the courage to teach what they believed their Church bid them teach, at the expense of suffering persecutions and ridicule and the charge of disloyalty.

So again with the Blessed Sacrament. The doctrine of the Real Presence was taught, and the Mass was restored, at any rate with all its external ceremonial. The ornaments rubric, to an unprejudiced mind, certainly authorized the use of the Vestments. And the neglect and carelessness of years could scarcely be used with any reason, as an argument for continuing to disobey the rubrical directions of the Prayer Book. The bewildering and contradictory decisions of the Privy Council were ignored, as the intrusions of a civil court into ecclesiastical matters over which it had no control. And many of the clergy had to endure the extreme penalty of the law in the assertion of the liberties of their Church. Whatever a Catholic may think of the right or wrong of their position, no one can read the history of that period of strenuous conflict, without admiring the courage and single-mindedness of the men who fought so hard, and suffered so much, to restore what they maintained that their formularies authorized and commanded. In spite of the ridicule that was heaped upon them, and the opprobrious epithets which were so plentifully applied to them, they insisted that what they were contending for was not the mere externals of Religion, but the doctrines which the externals represented, the Sacrifice of the Mass and the Real Presence. And these ceremonies were of value, not only in themselves, but as showing the historical unity of their

teaching on this point with the pre-reformation Church and the Church of Rome.

And again, in spite of ridicule and misrepresentation, they succeeded beyond all that could have been anticipated.

Then again the lives of real self-sacrifice led by many of the clergy who took a chief part in the movement, could not but have its effect; their evident sincerity and piety, their courage in facing opposition, and the outrageous character which the opposition often assumed, the methods of their opponents, their tactics, their bourgeois narrowness and ignorance, all these had the effect of advertising the movement and leading people to see and judge for themselves.

But all these things were in a measure the result of circumstance, the secret of the success lay in the fact that the leading doctrines which gave their character to the movement were, as a matter of fact, so far as they went, true, and those who taught them did so with the authority of the formularies of the Church which they represented. The Catholic Church is the home, the Patria, of the human race; there is a mysterious kinship between its doctrines and the human mind. However abstruse and metaphysical some of them may appear, it has an extraordinary facility in laying hold of and feeding itself upon them. For these doctrines are the statements of those Truths which have directly to do with the eternal interests of man, those

things, for the dealing with which the mind of man was created. A mind which is quite incapable of understanding many of the scientific and social problems of the day, is soon able to press its way through the many difficulties that crowd round such doctrines as Regeneration, the Real Presence, or the forgiveness of sins, and to make these doctrines its own, in such a way that they become the practical sources of a new and supernatural life,—it not only knows them but can apply them, to the extent of transforming the whole character.

And when these doctrines were taught again in England after the lapse of 350 years, people began to believe them. Those who taught them were the clergy of the Established Church; they could always gain a hearing and had the entrée everywhere, and they could show how these doctrines had the endorsement of the Prayer Book. The whole thing was English, and so far was free from the foreign taint of Rome.

And with the revival of doctrine came the revival of devotional practices, the long winter of Protestantism seemed to be passing away, the frozen streams began to melt and pour over the land in refreshing torrents; and the breath of returning spring brought tokens of life where all had seemed stark and dead. Catholic customs were brought back, first hesitatingly and tentatively, and then more openly and daringly. Those

who took part in the movement were filled with a boundless enthusiasm, and a hope as to its results that had no limits. There was all the feeling of being Catholics without the things that they disliked in the Roman Catholic Church ; a real and genuine delight in, and thankfulness for, every new Catholic custom that was restored, and a feeling of proprietorship in it. The whole movement had, indeed, a curious power of making people feel that it was their own, and that each individual could take his part in helping things on. It is the reverse of that which Catholics feel—they look to the Church to help and teach them ; in the Anglican revival there was always the feeling of helping the Church.

But the success, when one considers the circumstances—the intense and deep-rooted prejudice against all that was supposed to be Catholic, the ease with which the British public can be aroused by the cry of "no Popery," the antagonism of those in authority—the success was extraordinary. A new spiritual life sprang up amongst a large and ever-increasing number of the population. The practice of fasting Communion became common, and that for many years. The present writer was brought up to it from boyhood, and had been in the habit of going to Confession regularly, for more than a quarter of a century before he became a Catholic. A person who was received into the Church a few years ago said that a Catholic friend

said to her before she was received, "I am afraid you will feel a good deal having to go out in the early morning fasting," and she answered, "Why, for the last thirty years I have always received fasting". Many whose lives have reached three-score years have been in the habit of going to Confession since their youth. The members of the Society of St. John the Evangelist at Cowley, which was founded between fifty and sixty years ago, spend most of their time in giving Retreats and Missions all over the country. They live devoted lives under the three religious vows, with the Bishop of Oxford as their Visitor, and for many years it was the custom for the whole community to spend one month in Retreat in the summer, and a week at the beginning of the year.

The present writer had charge of one of their churches in America for several years; one year, when the statistics of attendance at the celebration of Holy Communion was kept during Lent, the average attendance, exclusive of Sundays, was, as well as he can remember, about eighty; the clergy used to be in the confessionals at regular times during the week, and before Easter for most of the day. And this was over twenty years ago. And there are a number of parishes throughout England where things are much the same.

And a rising generation has been brought up to all this from childhood—they have grown up in the use of Catholic language and Catholic conceptions of the

Sacraments, and so far as their practical spiritual life is concerned, in a Catholic atmosphere.

Now, so far, I have tried to describe as accurately as possible the state of things in that religious system in which I lived the greater part of my life, and the principles upon which it is based, and the arguments used in its support. It is quite impossible for those who study it from outside to get any real grasp of it. They can only see the things that are done, and hear the things that are said. They can in a word only see the details, but they cannot understand the result of the combination as a whole, or of the atmosphere that it produces. And I think they do not realize the intense sincerity of those who take part in it.

To Catholics, as a body, the whole thing seems unreal, and a poor imitation,—a mere affectation of Catholic practices. We used to think that we were being watched by them with rather a jealous eye, that they felt the power of the movement, and that one day it would have to be counted with. I remember well my astonishment, shortly after I was received, at finding that most Catholics knew little or nothing about it; they did not even give us the credit of being sincere. One learned Priest, occupying an important position, told me he had once seen an Anglican clergyman in a cassock! But about other developments he was absolutely ignorant. On paying my respects for the first time to the late Cardinal, he asked me whether I

thought the movement in the English Church came from the devil or the Holy Spirit. Of the inner life that has been developed by the revival they know little or nothing. I am not of course speaking of those Catholics who have devoted themselves to a special study of the subject, but of the ordinary rank and file. But even those who have studied it know little of the spiritual side which is its strength. The whole position seems to them so unreasonable, the claim so contrary to what appear obvious facts, that they find it hard to deal patiently with it. It must be confessed that even to one who has lived in it for years and believed ardently that its claims could be substantiated, the position seems an impossible one when looked at from outside. "I went by and, lo, it was gone, I sought it, but its place could nowhere be found." For myself, after ten years of anxious thought, during which I can say, without exaggeration, that I do not think the subject was ever out of my mind for two consecutive waking hours, within a few months after my reception it passed away and has never for a moment returned. The spell is felt from within, when one gets outside it is broken. One recalls the arguments which one used to use, the line of defence one used to take, the difficulties that presented themselves to accepting the Divine authority of the Papacy, that barred the door against Rome, however attractive she might seem, and however strong the arguments in her favour. But their

life and strength have departed from them. They all remain, like a skeleton, without flesh and blood. One can think them over, and wonder that but a short time ago they seemed so potent and convincing. But to those who are living within the atmosphere of the movement it is all intensely real, and no one will be able to be of much help to them who doubts the sincerity of their convictions.

I think I may say that I have had exceptional opportunities of observing the movement and knowing the men who are taking part in it. I have seen it at work all over England and the United States, and in South Africa, and I cannot say that I ever came across a clergyman whose sincerity and good faith I could for a moment doubt. With a strong sense of the anomalies of their position and of its illogicalness, they profess that these anomalies are the result of circumstances that are fast mending, and that a position may be defended upon other grounds than its strict logicalness.

And yet there are questions that force themselves upon the minds of many who are amongst its most devoted adherents,—force themselves with a kind of sickening insistence that they cannot resist, and that makes the heart faint. Those who belong to the Catholic party think of themselves and talk of themselves as if *they* were the whole Church of England. They know, of course, that there are other parties

within the fold who differ from them almost in everything,—in their idea of a Church, of authority, of the Sacraments. But as these are not faithful to the teaching of their own Church, and neither obey what the Prayer Book commands, nor believe what it teaches, they are not therefore really to be considered as in any way representing the Church to which they belong. They are the surviving remnant of a system that is fast passing away, and whom it is best to leave to die a natural death, rather than galvanize into a fictitious life by active opposition. And so they are ignored, in a sense, as if they did not exist and form a considerable proportion of the Anglican Communion.

It is difficult for one who has not experienced it, to realize how such a thing is possible. Of course, every one knows that there are various parties who differ vitally in matters of faith, but people can in a curious way come to some intellectual acceptance of such a state of things, and then put it practically aside and not allow it to disturb them unduly. They live their own religious life amongst those who agree with them, and throw themselves into the absorbing interests of the spiritual revival in which they are taking part; and they ignore the rest, or look upon it as a field of missionary enterprise. People do not feel the anomalies of a condition of things in which they have grown up from childhood as they strike outsiders. Nor is it fair to judge them from an out-

sider's point of view. A person has the power of adjusting the jarring and discordant elements in which he lives, and reconciling differences, and smoothing sharp edges, and toning inharmonious colours, and blending things that to another seem antagonistic. To a Catholic it seems inconceivable that a High Churchman should speak and think of his party as representing the English Church, practically ignoring those that differ from him. To him it is simply untrue, and contrary to the facts which stare him in the face. Yet to one who lives in the atmosphere in which a High Churchman lives, it is not so. He recognizes, of course, and grieves over the differences, but these are the result of past neglect and carelessness, and must be tolerated while they are being mended. They must be tolerated just as sin is tolerated. The Church bears with sinners, and tries to lead them on to better ways, so she must bear with the ignorance and mistakes of her children, and the results of her own past neglect. The Church of England had to pass through a great crisis which shook her to her foundations, for a time her very existence seemed to be in danger. But she is recovering, she is now at any rate alive to her responsibilities and her great opportunities, she has awakened as one out of sleep, and like a giant refreshed with wine. She is giving back to her children what, in those dark times that are past, was so long withheld. Everywhere throughout the

land there are the tokens of her life and energy, and her voice is not heard in vain.

Yet there are some who, seeing and recognizing to the full all that is going on, are not satisfied. It is not, God knows, that they are captious and over-critical, but that their minds gradually awaken to the full realization of the significance of all these parties and divisions. They feel that it cannot all be put to the account of the past. That it is a present, living, fertile source of evil. It is inherent in the system. It springs from a deeper source than any contingency of circumstances. It seems to them ever more and more clear, that ever since the English Church began her separate existence, she not only tolerated, but authoritatively permitted, different and conflicting schools of thought within her fold. That she knowingly and deliberately commissions a clergy who teach doctrines that are irreconcilable. That however great the revival, the different parties are as strong and mutually antagonistic as ever. That the existence of the English Church in any place is synonymous with difference of teaching. That as a member of the body you are dependent, in the ultimate issue, upon yourself for what you believe. That in fact you may believe what you like, and pass from one school of thought to the other. And that the poor, being necessarily dependent for their beliefs upon the teaching of their parish clergy, are at the mercy of the chance that sends them a High Church

man or a Low Churchman. There is, it seems, to them no sign of the diminishing of these differences. There is no doubt a wider toleration, but that may be rather the result of a growing indifference to doctrine, than of a deepening of doctrinal orthodoxy. But the fundamental differences are as great as ever. No doubt the present state of things can be traced to the past, but not merely to past neglect or indifference, but to the position of compromise which the English Church assumed on her separation from Rome. She is herself the fountain and source of the differences in her Communion. Wherever she is she carries them with her, as truly as where Rome is she carries the sources of her unity. Ignore it as we may, explain it as we may, idealize as we may, when we are brought face to face with the official Church, we feel and understand that diversity—not unity, compromise—not authority, is too deeply rooted in her whole conception of her office ever to be dislodged.

It is a long time before one who is born and bred in the system realizes this to the full There are for a long time feelings of uneasiness and disquiet, and efforts to explain the various inconsistencies that press upon the mind. But those who do at last realize the true meaning of it all, never can settle down again to that condition of things in which they had hitherto found so much peace and consolation. It may take them a longer or a shorter time to see all that

follows, but the Vision that once delighted them has lost its glory, and it will never return.

Of course, they are told, that *they* are not responsible for a state of things which permits men to minister in a Church whose authoritative teaching they reject. The party to which they belong asserts that the English Church teaches the doctrines which they themselves believe, and the fact that people are allowed to remain within the fold who teach differently, nay, who categorically deny her dogmatic teaching, is merely the result of lack of discipline. It is not the Church of England, they say, which teaches heresy, but individual clergy and Bishops who are unfaithful to their trust. The Church must be judged by her formularies and her own documentary statements, by these she must stand or fall, but she must not be judged by the conduct or teaching of those who are unfaithful to her. "Read," they are told, "what the Prayer Book teaches, and judge for yourself which party in the English Church is the most faithful exponent of her teaching. It is one thing for the Church to be lax in her discipline, but a very different thing to commit herself formally to heresy;" and this they maintain she has not done.

Now to this it may be answered: if this condition of things, viz. that the Church teaches definitely certain doctrines, as matters of Divine Revelation, and allows a number, perhaps a majority, of her clergy to

teach differently, and to deny many of these truths,—if this state of things was brought about by the changes in the sixteenth century, may it not be asked whether the movement which produced such results was under any conceivable circumstances justifiable. "By their fruits ye shall know them, a good tree cannot bring forth evil fruit." This state of chaos in doctrinal teaching is the direct and immediate result of the Reformation. It began with it, it has existed ever since, and there is no indication at the present moment of anything that is likely to bring it to an end. Wherever the Reformation succeeded, whether on the Continent where it had full sway, or in England, where national conservatism, and, they would add, the Providence of God, held it more or less in check, the result has always been the same—divisions, doctrinal unsettlement, complete loss of discipline. Can a good tree, wherever it be planted, bring forth such evil fruit? Up to the sixteenth century, the Church of England, recognizing the authority of the Holy See, was at one with herself and with the rest of the Catholic Church; if she had desired to make any alteration in her doctrine or discipline she could not have done so, she was kept in check by her organic union with the rest of the Body of which she formed an integral part. She still claims to be as truly as ever a part of that Body, yet, unlike any other part of it, she has lost all power of insisting upon and enforcing

the doctrines which she professes that she holds. Can the movement which has been the cause of such disorder be, in itself, good or justifiable? Before the Reformation the Church of England taught, and all her children believed, at any rate, all the vital truths and practical doctrines of the Christian life. All believed alike the doctrine of the Sacraments, all alike believed the Real Presence and the Sacrifice of the Mass, and knew that the Sacrament of Penance was the remedy for mortal sins. Since then the mass of the people have lost their faith in these doctrines, they do not know what to believe on these subjects, upon which their spiritual life so largely depends. In one parish they are taught one thing and in another, another. It is true, the Church of England has succeeded triumphantly in emancipating her people from every shred of belief in the Papacy, there can be no question about that. She has filled their minds with a superstitious horror of the errors of Rome, but she has done it at the heavy price of leaving them to believe that many of the distinctive doctrines of the Catholic faith are amongst these errors. Is the doctrine of the Papacy so deadly in its effects, that it was worth while robbing the masses of the people of their faith in the means of reconciliation with God and of the Blessed Sacrament, which is the Food of their souls, in order to free them from it? For if they have these doctrines, they certainly have not been taught them as

of faith. The Church of England has allowed them to be taught and allowed them to be denied. She has never insisted upon them as a condition of Communion. If the Prayer Book teaches them, the Articles, as popularly interpreted, seem to deny them, and authority, even if it would, is powerless to enforce them.

The more of Catholic Truth you believe that the Church of England has retained, the more you press into prominence the centre and fountain of her weakness. She cannot enforce it. The reins of authority have slipped from her relaxed and nerveless hands.

To me it seems more and more a question of secondary importance whether she has preserved in her formularies more or less or all the doctrines of the Catholic faith. What is the use of the possession of the Truth by a Body whose primary office is to teach it, if its teaching cannot be insisted upon? What advantage is it to a country to possess the best constitution in the world, if the nation be in rebellion against it, and the Government is powerless to enforce it? The Bible contains the substance of Revelation, but what use is it, as a teacher and a source of unity of faith, without an authoritative interpreter?

But it is urged that the Catholic movement is gradually winning the English Church to recognize its claim to be the true exponent of its doctrine, that things are improving everywhere, and that all that is needed is faith, and time, and patience.

And yet, with all the improvement, it is hard to see where there are any indications of the restoration of a recognized seat of authority within the Church itself, that will be accepted and obeyed by all as Divine.

What is needed by any Body that claims to be the teacher and interpreter of Revelation, is a present living authority that can enforce its teaching and eject from its membership any and all, however great in numbers and importance, who refuse to submit.

Are there any signs of the growth of such an authority? The collective Episcopate, at home and in the colonies, differ too much amongst themselves to constitute such an authority, and any utterance of such a Body, if it could be brought together, would issue in a compromise. The nearest approach to anything of the kind—viz. the Pan-Anglican Synod—does not inspire High Churchmen with much hope from such a quarter.

Moreover, the appeal to the early Church, upon which the whole position of the High Church party is based, seems to me, judging from the way in which it has hitherto worked, to militate rather against, than in favour of, an active and living Church authority. For, whatever may be meant by this appeal, the result is that amongst those who have taken a leading part in the revival, there has grown up an ideal, which must be largely the result of imagination acting upon what they have been able to gather of the life of the early

Church. And this ideal, seen through the mist of the ages, enfolded in the light of fervid and pious imagination, and quickened by it into life, is that which they have ever before their eyes, and to which they refer as though it were a living thing. And this ideal, not the existing Church of England, is for them crowned with the royal diadem and holds in her hands the sceptre of authority. To it they refer, to it they look with loving eyes, to it they yield their allegiance. In fact, this ideal Church of the past, steps in between them and what ought to be to them the living source of authority, the Church of to-day to which they belong. It is to the past, rather than to the present, that their eyes are turned with reverent regard. But there is so great a difference between the ideal past and the living Church of the present, that it has, as an authority, dethroned it, and in the hearts of many supplanted it.

The appeal to antiquity as it has hitherto worked out does not then, I maintain, tend to develop a respect for the authority of the Church of to-day, nor does it seem so far to have produced any tendency to reconstitute the authority which it has forfeited.

No; whatever else the movement has effected, it has so far done nothing towards healing this open wound that saps the strength of the whole body, and makes its weakness felt through every part. It has rather emphasized it. It has aggravated it. Every

step that has been taken forward has brought more clearly into prominence this radical defect.

To answer, therefore, to one who has grown up in this great religious revival, full of enthusiasm and hope for the future, and whose mind has begun to be harassed with doubts and misgivings, because of the difference of teaching that is tolerated throughout the whole of the Anglican Communion,—to answer to such a one, that it is only the result of the lack of discipline, and that the Church is not compromised by the doings and teachings of individuals to whose care she commits her parishes and dioceses,—seems to me to be much the same as to say that the Government of a country is not responsible for the anarchy and strife that may reign throughout the land, as long as its constitution and laws are preserved in its archives. The Government's business is to enforce the observance of the laws, and the Church's business is to see to it, that her children not only may, but shall, be taught the faith committed to her and nothing but that faith. Our Lord's first command to her was that she should teach men "to observe all things whatsoever I have said unto you," and if she does not or cannot do that, or if she permits other doctrines, or is unable to prevent her authorized clergy from teaching what she disapproves, she is as responsible for such a state of things as if she were committed to these doctrines in her formularies. How can she escape such a responsibility?

upon whose shoulders shall she shift it? It is she and she alone who has to answer for every one of her clergy who holds her commission. She who is responsible for every one of those masses of the poor and the ignorant throughout the land, who are led astray by the men who mislead them, while bearing her commission and wearing her livery. An abstract ideal Church, holding in her hands formularies of unimpeachable orthodoxy, and sending forth a rabble of clergy to teach what they please, while she sits apart in lofty isolation, is unthinkable. It is certainly not that Church which our Lord commissioned to go into the world and teach, and of which He said, "He that heareth you, heareth Me, and he that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent Me".

After all, you and I have but one life to live here on earth, and if in its short span we find, too late, that we have been misled, or have never been taught in their fullness the true sources of Divine strength and the means of reconciliation with God, we shall certainly find little consolation in being told that the Church, to whose care we committed ourselves, disclaims all responsibility for what her clergy may teach, and maintains that she is to be judged only by her formularies, and not by the interpretation put upon them by her licensed teachers; and we shall feel little respect for such a disclaimer.

For, whatever else was done at the Reformation, and much no doubt was done in the heat of the struggle that, as a whole, the English Church regrets and has tried to mend, there is one thing that she did deliberately and professes that she has never regretted, and has never desired to mend, and that is her emancipation from the authority of Rome, and the assertion of her independence. But her independence has brought its revenges, and has let loose in her midst the turbulent forces of discord and rebellion,—forces which she has so far found herself incompetent to deal with. The seat and fountain of all her troubles is just the loss of that authority which she bartered to gain what she calls her freedom, like the prodigal who left his father's house in search of liberty, and found only a more hopeless slavery. Whatever good things she may have to teach, she can neither insist upon their being taught, nor enforce them as a condition of Communion. Her children are free to take them or leave them as they please.

It seems to me that this is the cardinal point. Controversialists may press this subject or that, the question of Orders, the doctrinal orthodoxy of her formularies, and so on, and such questions will call forth answers that may satisfy some and irritate others. But upon this point at any rate there can be no two opinions, those in the heart of the movement feel it most. Since the breach with Rome nothing hitherto

has been found to take her place. While she held the reins, authority was felt throughout the whole Church of England; the people were taught the same faith throughout the length and breadth of the land. Her formularies and her teaching were in perfect accord. Since then, a controlling authority holding the whole body in one is gone, and discord and divisions reign in its place.

Does it not look as if Divine Providence were constantly calling attention to the Nemesis that has followed upon this assertion of independence? "Look," it seems to say, "at the result. It is Rome or chaos. What you tried to put in her place won't work. The Church needs a divinely constituted authority at her head. To secure a unity in doctrine and discipline, the Episcopate must be under an authority that can keep it in order, and at one with itself, and this can be nothing else but an authority that it knows to have been constituted by our Lord Himself. The theory of an independent Episcopate has been tried and found wanting."

And if it be urged that the Roman system is hard, rigid, intolerant; that she represses thought and crushes mercilessly those who would let in light and air; that she maintains the faith she teaches, at the expense of intellectual emasculation and the liberty of her children; one who has begun to realize the sacredness of Divine Truth, and the dangers to which it is exposed here on

earth, may answer, "Even if this be so, what is the alternative? I have tried it and found it wanting. If I have to choose between an over-straitened authoritative system, and the one which offers such liberty, I cannot hesitate. The choice seems to me—if indeed I am driven to such a choice—to lie between rigidity and licence. I have to take what is given me, or I have to choose my faith for myself; and knowing myself, I prefer the former. Perchance I may find that its narrowness and intolerance look to those who are used to the ways of unbridled liberty somewhat exaggerated."

If the office of the Church is to teach the world the Truths of religion with authority, and if those Truths are the most important things in life, and if they demand such sacrifices—those sacrifices must be made. Rome does teach with an authority and consistency that claims respect, even from those who most differ from her. The Church of England used to do it when she was in Communion with Rome, and since the breach with her, she has failed. Even if the Church of Rome be wrong, she still is supreme in her power to teach what she holds to be the Truth. She still bears that note of the Church which our Lord emphasized at the beginning, she can preach the Gospel to the poor and ignorant. Even if the Church of England be right, she cannot keep her children in obedience, nor insist upon the doctrines which she holds.

There is no other alternative. We cannot make a new ideal Church for ourselves which will suit our own tastes, with a perfectly adjusted balance between authority and liberty. We have to choose between existing institutions. And for Englishmen, at any rate, and for High Churchmen, the choice is restricted. We have to choose between a Church where doctrinal liberty is pressed to the point of licence, or one where authority puts forth its hand and says: "Thus far shall ye go and no farther".

CHAPTER VII.

BUT again. There are two results of the position of the Catholic party.

On the one hand, they are an integral part of that Church which broke away from Communion with the rest of Christendom, and set up a breakwater against it. And on the other hand, they have left open all the sluices and doors of Communion with the rest of the Church of England. No stream from the wide ocean of the Catholic Church flows into them. Its tides, its currents, its heaving waves beat as it were against the barriers and go on their way, leaving them unaffected. The life of the Catholic Church goes on, has gone on for 350 years, but it has had nothing to do with them. They go their way, the Catholic Church goes its way. Questions have arisen from time to time that the Church has had to decide, but its decisions have not affected them. So far as the Church goes, in its direct power of influencing those within its fold, it might have been, as far as they are concerned, non-existent.

The stream of Catholic life and tradition, and all those moulding influences that act upon those within

her fold, the many subtle forces that are at work in every religious body, and do more to hold it together and make it one, and shape the mind and temper of its members, perhaps even than its creeds,—all these, so far as the English Church is concerned, came to an abrupt end. The atmosphere lifted, the wonted currents ceased to flow. The two bodies stood apart, and went their separate ways, and developed, each on its own lines. The Catholic Church, on those lines and under the influence of those forces which have been working in her from the beginning. The English Church on lines hitherto untried, and with forces at work within her, the strength and tendency of which she had yet to learn.

Henceforth she was to stand in Christendom isolated and alone. The strength that comes from a vast combination she deliberately forfeited. The broadening effect of a close intercommunion of various nationalities, she surrendered. The enrichment of spiritual experience, by partaking in that of peoples of warmer blood and more fertile imagination, she sacrificed. Even the human wisdom which the Church had gained through fifteen hundred years of experience in dealing with men, she professed that she no longer needed. She claimed that she was sufficient to herself, to guide her own steps, to shape her own destiny, to control the forces of disruption that are latent in every organization of men. She became, not Catholic, in the broad sense

of the word, but English. She recognized no right of interference or correction or enlargement from any other part of the Body of which she still professed herself to be an integral part.

The Catholic Church of other nations, while being Catholic, is still distinctly national. It takes root in the nation's life, partakes of its colour and temperament, and has numberless national and local customs. But these Churches are in intimate relation with those of other nations, and have the seat of authority and final appeal outside the limitations of national life. The constant ebb and flow of a tide infinitely stronger and greater than a national religion, surges through it and counteracts the tendency to decentralization, and it feels the grasp of an authority that can look at, and judge things, from a point of view that is free from national prejudice. If the Church is to be Catholic, and to hold together in intimate spiritual unity many nations, the centripetal force must be strong enough to counteract the centrifugal. If one of these outbalances the other, then one of two results will follow. Either the national life will be lost and the Catholic Church will become a foreign body, and will eventually develop into a rival organization which will deserve the opprobrious epithet of a foreign mission, or the Catholic life will be swamped, and it will harden into a local Church which will not have the strength to assert its independence of State interference if not

control, and will sooner or later develop not on Catholic but on purely national lines. And the Catholic Church as a whole will degenerate into a loose confederacy of independent national Churches with no common bond of union, no central authority holding all together, and no certainty of preserving a common faith.

And this is what the English Church has done. She has sacrificed the Catholic to the national ideal. She has allowed the centrifugal to outbalance the centripetal force. Even granting her claim to have preserved all the essentials of the faith, for 350 years she has stood alone. She has not mingled in the councils of the Catholic Church, nor been partaker of the healing and strengthening currents of her influence, nor felt the power of her controlling hand. She has been free to take her own line in deciding grave questions, that no part of the Church could decide apart from the rest, and she has been obliged to decide many such questions. She has not in all these years stood still. She could not stand still even if she would. She has had to face new problems in an age of extraordinary intellectual activity and change, and the pressure from without has acted like a forcing house, drawing out the latent powers and principles that were within her. Many of these, it can scarcely be denied, had been hitherto unknown within the pale of the Church itself. Some of them, it must be confessed, had been well

known as those that gave rise to various heretical and schismatical bodies that the Church had rejected.

The Church of England has developed on the lines of those principles and ideas with which she started her separate existence. Her development has not depended wholly upon her own will or intention. Ideas are living things. Cast into the fertile soil of the corporate mind of men they grow and develop by their own law. They cannot be controlled or forced to take the shape intended by those who gave them birth. When ideas pass from the mind of their originator into the arena of human thought, his control over them comes to an end, and they work themselves out to their own logical conclusions, which may be the very reverse of that which was intended.

And whatever the intention of the leaders of the Reformation movement may have been, whether they ever expected that the breach should continue or not, it has gone on now for three and a half centuries, and shows no indication of coming to an end. Moreover, the idea of ecclesiastical independence has laid hold of the religious mind and aspirations of Englishmen so deeply that they neither realize the anomaly of their position, nor desire that it should come to an end.

Three hundred and fifty years is not an inconsiderable time in the history of a religious body, in which to settle down, crystallize into shape, and form its own traditions. And this tradition, at any rate, has laid

a pretty firm hold upon the English mind. Most Englishmen are proud of their independence and have no desire or intention of allowing it to be interfered with. Their traditions—those of the average Englishman—do not go back to the pre-reformation Church, nor yet to the ancient Church. They begin with the independence of the English Church. They know nothing, as a rule, about the Catholic Church, except that it is utterly corrupt and steeped deeply in superstition. It is difficult to conceive of any movement towards Rome that would not arouse the strongest popular resentment. The very idea of a world-wide Church, embracing many nations in one closely knit organization, has faded from the minds of ordinary Englishmen ; they prefer to think of an English Church for the English nation which no foreigner has anything to do with.

So it has come to pass that a situation which every High Churchman regrets and deplores, and which he constantly prays may speedily come to an end, is one which, as a whole, England glories in and is proud of. The Reformation changes did not, indeed, begin from below but from above. It was not a popular, on the contrary it was a very unpopular, movement. But generations have grown up in it and grown used to it, and they have been well drilled in a dislike and fear of Rome, and now they are more than content with that which their forefathers deplored. The isolation of

the English Church is, therefore, no longer looked upon by the mass of English people as an anomalous and temporary condition of things, which they look forward to having soon mended. They look forward to nothing of the kind. They are not conscious of its being in any way anomalous, it satisfies their insular ideas. Such a people with their strong national prejudices and independence of character need, and are satisfied with, a Church of their own.

And they have got used to their divisions. It can hardly be expected that people who have lived for centuries under a religious system which tolerates so much diversity of opinion, and who have never experienced the benefit of a strong ecclesiastical system, can realize the disadvantages under which they labour. They think that a national religion ought to embrace the whole nation and must be tolerant of differences of opinion. The broad basis of the Church of England, holding together men of widely different views, is not in the minds of ordinary English people a thing to regret, but to be proud of. The idea of ecclesiastical authority, such as is known throughout the Catholic Church, is unknown and would be utterly repugnant to them. There is not, and never has been since the Reformation, any movement towards the constitution of an authority that will be recognized by and binding upon all. Any effort to press such an authority could only end in disruption.

Moreover, the doctrinal compromise with which the Reformation began has been working itself out ever since. The Articles, according to the principles of Tract 90, however capable they may be of an orthodox interpretation, have had the effect of supporting the extreme Protestant party; the Prayer Book, of developing the extreme High Church party. Read as they have been by the ordinary untheological Englishmen, the Articles have undoubtedly the true Protestant ring. Such an interpretation as High Churchmen put upon them seems to them sophistical and disingenuous. Personally I believe that they were very carefully drawn up as a compromise, so that while the language that is used leaves an undoubtedly Protestant impression, yet they are capable of a more orthodox interpretation. Be that as it may, the result is unquestionable, they have been ever used as the bulwark of Protestantism in the English Church.

The two parties have thus existed side by side from the first in the same Church. Each of them quoting its formularies as their authority. High Churchmen, I think rightly, profess that the Articles must be interpreted in the light of the Prayer Book; Low Churchmen, that the Prayer Book must be interpreted in the light of the Articles.

The High Church party of to-day claims that it is no new development, that it has always been represented, and that it is the legitimate offspring and

descendant of the great Elizabethan and Caroline divines. The existence of the Protestant party is evident upon every page of English history.

But Protestantism reached its prime in the old Evangelical movement, where it represented most of the real piety and personal love of our Lord, in the earlier part of the last century. Since then its strength as a religious influence has become more and more exhausted. Its narrowness and bitterness, the violence and intolerance that it has exhibited in later years, towards those who disagree with it, its intransigence and obscurantism has pretty well exhausted the patience of the public. They are tired of it. Its power at present, with some remarkable exceptions, is used rather in opposition, than as a spiritual force. Whatever of piety, zeal, and enthusiasm, is left in the English Church, is now in the hands of the advanced party.

But the unholy alliance that was inaugurated in the sixteenth century between the High Church and Low Church parties has not been barren. It has issued in later years in the development of another party, the Broad Church.

The authoritative recognition of two parties within the same Communion, who differed so fundamentally in doctrine as these did, could not but have the effect of lowering the estimate of the value of dogmatic teaching in the whole body. And the result has been

the development of a party whose tenets are very much those of what is now known as extreme Modernism And at the present moment it occupies not only a foothold, but a very strong position in the English Church. It counts in its ranks some of the Bishops, several of the clergy, and an ever-increasing number of the laity. Its influence is certainly on the increase, and has the support of many men of considerable talent and learning. And the result is that the general doctrinal laxity which has been the necessary result of the compromise of the Reformation, has now developed into a definite and vigorous school, which minimizes and explains away much of her doctrinal teaching. On questions of dogma, it is not, like the greater part of the body to which it belongs, hazy, it is definitely destructive. And moreover, not content with holding such principles, it propagates them by every means in its power, and that amongst people who have already lost to a large degree all sense of the value and sacredness of dogmatic orthodoxy. And its subtle poison has spread rapidly and widely amongst a people whose ears were already attuned to its teaching. It has indeed gone the lengths of gradually undermining, in the minds of many, their faith in the Incarnation.

It would be worth while considering which has acted most in accordance with the principles of the early Church in dealing with advanced Modernism, Rome

or the Church of England. Rome has been accused by many Anglicans of dealing with it harshly and cruelly, the English Church has given it a home in its midst. Rome cannot at any rate be accused of having any part or lot in its teaching. She has excommunicated one or two of its most prominent teachers, she has made every Priest within the last few months deny on oath that he professes its extreme doctrines, as a condition of granting him faculties or allowing him to preach. What has the English Church done to hinder its spread in her own Communion? Individually, many of the clergy abhor, as much as Catholics do, the extremes to which the Broad Church party have gone. Have they had any support from the authorities of their Church? Have the authorities made any effort to eradicate it? Have they taken any of those means which they took to eradicate the teaching of the advanced High Church party, or at any rate to dissociate themselves from it? Which do the High Church party feel that the authorities of their Church dread and dislike and oppose most, the teaching of the doctrines which they hold in common with the Catholic Church, or that teaching whose tendency is to obscure, if not to undermine the faith of their people in the Incarnation? They are more alarmed at the wearing of a chasuble at the celebration of Communion, than they are at the teaching of doctrine which is subversive of Christianity.

Which, to the ordinary onlooker, seems to have acted in this matter most in accordance with the principles of the early Church, Rome or the Church of England? Which has been most faithful to the exhortation of St. Paul to "contend earnestly for the faith once committed to the saints".

It may be argued that Rome is, as she has always been, tyrannical, narrow, intolerant, that she is out of sympathy with modern thought, and obstructs the path of progress, and alienates many of her own children. I am not concerned to defend her against such a charge. The Church was established on earth to teach the world the truths of Divine Revelation, and to protect her children from all that, to her mind, seems to endanger it. She has to guard the faith, not only for the learned few, but for the masses of the unlearned and ignorant. She is not the teacher of science but of Divine truth. If doctrines are taught that are used as arguments against the faith, or that seem to her at the time dangerous, or subversive of the faith, she rightly does all in her power to protect her own children from them, and uses every instrument at her service to protect them. She opposes such teaching with all her might. Later on she may find that what she opposed was harmless and is quite capable of reconciliation with her teaching, and she withdraws her opposition. But if there be even an apparent opposition between the speculations of science, and historical research, at any

given time, and the doctrines of Revelation, and a choice *has* to be made between the two: which is better—to put it as strongly as possible,—that the world should advance a little faster at the risk of any tampering with the eternal Truths of Revelation, or that it should be held back for a time, and the Truth be preserved in its entirety? We know that there is no truth in science, or that can be gained as the result of historical research, or sane criticism, that can be really opposed to any of the eternal Truths of Revelation. But while things are in a state of solution, and the air is full of speculations; and truths, and partial truths, and speculations are all mixed up together and given to the world, learned and unlearned, as Truth, who can deny that it is wisdom on the part of a divinely commissioned teacher to warn and guard her children in time?

As a matter of fact there are at present for Englishmen only two religious bodies in possession of the field, one that has, or at any rate exercises, no authority in guarding her flock, in an age that is highly speculative and very dogmatic, and leaves them to be taught whatever their teachers choose to teach them; and the other that exercises her authority to protect them. She can but use the instruments that she has at hand to shield them, and they are purely spiritual, and these she uses effectively. And she uses them, as she always has, with a strong, and, if you will, with a merciless hand.

It may be that, as a result of all that is going on in modern times, in the way of criticism and historical research, a certain body of Truth will emerge which is established and certain; if so, with 2000 years of experience behind us, it needs no gift of prophecy to affirm that when, or if, it is established—the Church will accept it and will find that it is in full accordance with that which she has always taught. Meanwhile, in the medley and confusion that reigns everywhere, it cannot be denied that a religious body which leaves individuals to speculate for themselves, or to try and co-ordinate the theories of the day with what truths they have, will find that multitudes have been swept away in the swirling storm, and lost their faith altogether, and have been left in times of sorest need without a compass and without a pilot. At such times of storm and stress one who has lived in both systems feels the strength and protection of our Lord's words: "Thou art Peter and upon this Rock I build My Church, and the gates of Hell shall not prevail against it".

The tone of some of the leading organs of the advanced party, on the line taken by Rome against one or two of the more advanced Modernists has, I confess, been a surprise to me. It is not so long ago that I remember the alarm which was felt amongst High Churchmen because the authorities in the English Church did not take some steps to stay, if they could, or at any rate to protest against, the extremes to which

Broad Churchmen were going. Some can still remember the opposition which was raised to the appointment of the late Archbishop Temple to the See of London, because of his contribution to a book which was at the time supposed to be tainted with Broad Church opinions. Many more will remember the strong feeling that was raised amongst the more orthodox, by the publication of "Lux Mundi". Yet it is the representatives of the school which was so scandalized and disturbed by such events, that now give expression in their own organs to the indignation that they feel at the opposition of Rome to opinions compared with which "Lux Mundi" and "Essays and Reviews" are orthodoxy itself. Of course in the minds of some, Rome must always be wrong,—if she tolerates difference of opinion on matters of vital importance, it is because she cannot prevent the undercurrent of discontent, that she tries to hide, at times rising to the surface; if she does not tolerate them, it is because of her narrowness and intransigence.

But if the Church of England has been isolated for the last 350 years from the rest of Christendom, and has in that time formed her own traditions and moulded her own shape, and that, it cannot be denied, nay, it is boasted, on very different lines from the Church from which it separated; if, as was inevitable, being a national Church, she became more and more English and local, developing according to

the genius of one nation alone; the Catholic party within her suffers from this isolation in a special way, inasmuch as it is the party which presses most insistently and most earnestly, the claim of the Church of England to be an integral part of the Catholic Church. For it feels the loss of those constant influxes of life and experience, those controlling, restraining, and moulding influences that come from union with the great Body of Catholic Christendom. It is out of the Catholic atmosphere, and it has to restore what it has lost, and shape itself as best it can.

And it is a difficult, an almost impossible thing, to restore a religious atmosphere that has been lost. The physical atmosphere that we breathe, is a compound of many elements mixed and balanced and nicely adjusted. A little more or less of any one of the gases that compose it changes it completely. A number of people gathered together in an unventilated building become very soon conscious that the atmosphere is changed; it is overladen with carbonic acid gas, and the atmosphere that was fresh and pure and buoyant, becomes heavy and stupefying.

Well, the mixture that produces a Catholic atmosphere is a compound of very nicely balanced elements. And even though it might be possible to analyse them, it is not easy to reproduce them in perfect proportion. It is, as a matter of fact, a natural growth. It is the growth that is the result of a number of

people of different nationalities, and widely different habits of thought, living under the same religious beliefs and the same spiritual authorities. It is the product of the blending of these, a mixture of elements that are partly natural and partly supernatural. Each nation has contributed something to it, each age has made its contribution, the different theological schools have added their part; every great controversy through which the Church has passed has given something to it. It is like the atmosphere that surrounds the life of each individual, through which and in which the world around him is seen and judged, the outcome of all he has ever thought, or done, or been. So it has grown and developed out of, and formed around the Church, as the atmosphere surrounds the world in its journey round the sun. It is in it and through it that things are seen and done, measured and weighed, accepted or rejected, that paradoxes are reconciled and a multitude of separate Truths are brought and held together, and form a system. It is, as seen in this atmosphere, that each doctrine and practice holds its own place and its proper proportion and relation to the rest, and that all is seen in its true perspective.

Now a person or a body of men might believe every separate doctrine of the Catholic Church and adopt every one of its practices, and yet entirely fail to develop anything like its atmosphere. Each doctrine,

each practice might, indeed, take its place in an atmosphere that was wholly different from, even the very reverse of, Catholic. That atmosphere, as I have said, is the growth of centuries of continuous life, with all the thought, and action, and conflicts of the centuries, blended into one. You cannot reproduce that if it is once lost. You can, if you like, restore one after another of the doctrines and practices that you have abandoned, but you cannot reproduce the effect, that is the living result of a continuous and unbroken history and tradition of many centuries.

One who passes from the best and highest in the Church of England, who has been privileged to live amongst men whose lives were wholly devoted to the service of God, and whose beliefs were, in many things, almost identical with those of Catholics, is conscious of this. The atmosphere which he breathes and through which he now sees those same truths is strangely different. There is a sense of continuity, of being in an institution that has kept up its organic unity through the ages, and that is one in very truth with the Church of antiquity. You feel in a way you never did before, that you are in the Church of the Fathers, that they are yours, and that you have the key to their meaning.

The condition of things in the movement in which you had hitherto taken part, owed much of its interest to the fact that it was a laudable effort to restore what

had been neglected and forgotten. There was something of the excitement of a new discovery in every fresh step forward. The feeling that you were beginning to realize, and to make others realize, things that had been used in the past ages. But in the atmosphere which breathed around you, as you began to realize your position in the Roman Church, you felt the past alive and active in the present. You had been often warned against the dangers of modern Romanism, which had departed so far from the spirit of antiquity. Yet you felt for the first time the spirit of antiquity enveloping you. You had lived in a system that had tried in vain to restore a spirit which it had lost. You found that it had been all the time alive and active at your side. It seemed to you, as if you had entered a land which had never been swept by the desolating storms of revolution, but whose institutions were built upon foundations buried in the far past, which had grown with its growth and strengthened with its strength. Modern Romanism you found to have had all along its history, those very things which you had loved, and longed to have restored where you had hitherto been, but they did not stand out one by one, crude and sharply defined in an atmosphere that was modern in the extreme, untempered by that of a long and unbroken tradition. And you felt the breadth of a great and world-wide institution made up of many nations and peoples and tongues, all contributing to

broaden, and widen, and deepen your spiritual outlook. Here in England, indeed, it was English, in France it was French, but it was more, it was world wide, it was in the widest sense Catholic. It seemed strange to you to recall your past fears of a foreign Church in which you, as an Englishman, could never find yourself really at home, the surprising thing was that you found yourself at home almost at once, and that the Catholic Church in England, with its small numbers compared with what you had left, had a breadth and a power such as you had never dreamed of.

And you felt, too, a freedom, a spiritual freedom, that you had thought you were surrendering. You experienced a universal reverence for the faith, with the very widest toleration of the different spiritual needs and tastes, and aspirations of the soul. You were not hampered or interfered with, but left to follow the way as God might lead you, partaking, according to your needs and desires, of the vast supply of spiritual gifts that were set before you to choose what you would. And you found too, that conservatism in regard to doctrine, is not incompatible with a spiritual freedom such as you had never experienced before. And the faith, as a sacred deposit committed to a body divinely constituted and organized to protect and teach it, seemed to assume a new sanctity, and a new significance in your eyes, and to force into relief the abnormal state of things in which difference of

doctrine, and the toning down of doctrine to suit the taste of individuals, was so widespread.

And this atmosphere was lost at the Reformation and another and one that is very different grew up around the new movement. The one is of yesterday, the other is the growth of an unbroken history of 2000 years.

And I do not think that the loss or possession of this, however intangible it may seem, however difficult to analyse, yet so potent an element in the life of any religious body, can be exaggerated.

It is in the political atmosphere that England has developed during her long history, that her institutions are to be considered. In any changes that she makes, any new laws she creates, she has been hitherto guided by her traditions. Her ideas of liberty, of government, of non-interference, the law-abiding spirit which governs her people, the unique combination of law and liberty which is hers above all other nations—all this forms the atmosphere in which Englishmen live, and by which, as by an unerring instinct, her legislature has hitherto been guided. Its value can scarcely be exaggerated. It is the outcome of her whole history, and it is the almost unconscious test by which she decides every new step in her development. Break up that atmosphere by admitting new and discordant elements, and the result will be felt throughout the length and breadth of the land. She will lose her

guiding instinct, the key to the history of her past greatness. The new England which follows will be different from the old England we have known and loved.

Now if, on the one hand, the English Church at the Reformation closed up those channels by which its life had hitherto been so closely bound with that of the Catholic Church, that the history of the two could not be separated, and all that affected the one, for good or evil, affected the other; and if the Catholic party is, as it must be, keenly and painfully conscious of its separation; on the other hand, it has every sluice and channel open to the influences of the corporate life of the Church of England. Its pulses throb in its veins. There is a constant interchange of life and communion with it. They are not two separate bodies, they are one and the same. Its tides and currents flow through it, its thought impregnates it. The one suffers with the other or rejoices with it. Everything that affects the corporate life of the Church of England for weal or woe affects this movement.

If the life and history of the English Church since the Reformation has been wholly independent of that of the Catholic Church, to such an extent that it is manifest to the most casual observer; on the other hand the corporate union of the Church of England and the Catholic party in it, is equally manifest to all. It is an integral part of the same organism. It does not pro-

fess to be an exclusive inner circle shut out in any way from its life. It is affected by its legislation, its decisions, its actions. It does not claim to have any independent power of its own. It professes, I think rightly, to have a great influence in moulding the destinies of that body; it has, as I said before, made its power felt throughout its length and breadth, and in a few years has wakened it from its lethargy and slovenliness, and imbued it with some of its principles.

But I do not think it realizes, as one standing outside and studying its development with kindly eyes realizes, how much the various movements in the English Church, and especially that of the Broad Church party, have affected and are affecting it. The victory has not been all on the side of the Catholic party, it has had to pay for it. For the channels which bear the waters of the outgoing tide from the Catholic side, are the same as bear those of the inflowing tide of the advanced modern school. The outrush of the more healthy waters of the Catholic party has never been strong enough to keep back the flowing tide of the mixed waters of Anglicanism. The channels which bear out health bear in disease. The fact that a High Churchman can get a hearing in other pulpits than those of his own party, involves the corresponding fact that his followers must also hear other doctrines than their own.

High Churchmen plead that the present condition of things, owing to the lack of discipline in the Church of England, sad and miserable as it is, is not without its advantages, as it has enabled them to raise the tone of the whole Church to which they belong; that they are on the crest of the wave and leavening the whole body. But I do not think that they fully realize to what an extent the life of the body is affecting them. The corrosive poison of dogmatic laxity, which is the necessary result of the compromise of what is called the Reformation settlement, has eaten into the whole organism, and I am afraid the advanced party has not been able to protect itself against it. It is like blood poison, and is borne through the whole structure in the very stream of its life. And as long as the same life pulses through the whole body, every part of that body must feel its effects. If there were no give and take, if there were no ebb and flow of the tide, it might be different. If the High Church party could send forth its better and healthier stream, and receive none of the tainted currents from without, it might be different. But no part of a living organism can protect itself from a poison that is in the blood. And certainly not a few of those who have taken a leading part in the great revival have felt and deplored this deeply. They have felt even amongst themselves the insidious spread of doctrinal laxity, which they have been powerless to check. They cannot protect even their own

comparatively small body from it. It is the inevitable outcome of the position of compromise taken up by the Church of which they are part,—a position repudiated throughout the whole history of the Catholic Church, and never more than in those earlier years to which the English Church appeals. However earnestly a devout and zealous body of men may try to restore amongst the people the belief in the doctrines of the primitive Church, to which they claim that they are entitled by the very formularies of their own Church, their efforts can never be safe from the danger to which they are always exposed, by being in full Communion with those who differ from them. Customs, practices, facts, will and must have a stronger influence upon people than the most lucid and zealous teaching. How can you keep up in the minds of the rank and file the realization of the sacredness of the Truth you teach, as long as the authorities of your Church admit to your altars those who deny them? The stream of the Church's life must be far stronger than the counter-currents set in motion by any body of teachers within it, and this is always at work undermining their teaching and carrying away their defences. No arguments, no theories can stand out against facts of daily, almost hourly, occurrence, and running through the whole history of the Church ever since it started its separate existence. As long as the Catholic party is a *party*, and only a *party*, tolerated by the Church which metes

out an equal toleration to other parties, it cannot protect its adherents from the consequences of belonging to such a Church.

And none feel this more than those who are smarting from their experience. It is indeed a heart-breaking task to spend life and zeal and enthusiasm in a cause which is not backed, but undermined, by the action of the authoritative Church which commissioned them.

The Catholic party thus finds itself in a very difficult position. It is separated from that great Church with which it is very largely in doctrinal agreement, cut off from her as completely as if it were, what *it* claims it is not, an absolutely different religious body; and on the other hand, in full Communion with, and, willingly or unwillingly, consciously or unconsciously, influenced in a hundred ways by the thought and temper and action of the rest of that body to which it belongs, and from which in standards and ideals it differs far more than it does from Rome.

A sympathetic observer might reasonably ask: "Why then do you not return to Communion with the Church from which you broke away, and with which you are still so largely in sympathy?"

And if it be answered, "Because that could not be done without at least accepting the two definitions—the Immaculate Conception and the Papal Infallibility—which have been made since the rupture; and these we do not believe to be true. Any abnormal condition of

things is better than the acceptance of untruth, as a condition of Communion". And is not the obvious retort: "But you do accept at least passively, for you tolerate, what you believe to be untrue, as a condition of Communion with the rest of the Church of England. You as individuals do not exempt yourselves from what is there taught, merely by not teaching it; you give your full endorsement to all the English Church teaches or permits authoritatively to be taught by remaining in full Communion with her. You are, in the eyes of the world, and in the judgment of mankind, not a separate body. You are part of a Church to which you give the support of your influence and adherence. The world cannot be expected to understand, or take any interest in, the theories and methods by which, as individuals, you defend yourselves. In its judgment you stand or fall with the teaching of the Church to which you belong."

And if it be answered, that it is one thing for a body, through lack of discipline, to *permit* certain errors to be taught, but that it is a very different thing to commit itself to error, by declaring a doctrine to be true which is not true and engrafting it definitely into its dogmatic system,—I think that the answer is again obvious. Whatever difference there may be theoretically, there is none practically. Rome, you say, has committed herself to error, has embodied it in her Creed and teaches it. Everyone who belongs to her

Communion is tainted with that error, and the only way in which a man can purge himself of it, is, by withdrawing from her Communion. Individuals are judged as members of the Communion to which they belong and as holding its tenets, whatever compromises they may make with their own consciences to evade the difficulty. You would not think the better of me, you would think worse, if I were to tell you that I, as a Roman Catholic, did not accept the Vatican definitions. You would justly say: "As long as you remain in the Roman Church you will be judged by her formularies and definitions and her recognized teaching, not by your private reservations".

Very well. The formularies of the Church of England lie before us. We will say, a large body in that Church interprets them in the full Protestant sense. The Church of England permits her clergy so to interpret and teach them. There has been from the very first a widespread—at times an almost universal—interpretation in this sense. It will be asserted by almost all outsiders, and by all within her pale, except the adherents of one school, that this is her meaning. She knows what is said, she knows the formularies that are quoted in support of her Protestant teaching, and she certainly knows that many of them, taken as they are, without explanation, are, to say the least of it, capable of, and convey to the uninstructed, a Protestant meaning. She receives to every privilege she

has to bestow, those who thus interpret them, she looks askance upon those who explain them in a Catholic sense. Is she not then just as much committed to the Protestant view, as if she definitely taught them in her formularies? And are not those who hold Communion with these people partakers in their teaching? The Church of England, throughout her whole history, since the sixteenth century, has publicly committed herself to this interpretation of her formularies. When the Catholic movement began there was practically a universal protest against it from almost every Bishop upon the Bench; the most that can be said in its favour is that it was not stopped, because she was powerless to stop it, as she is at present powerless to stop the Modernist movement. I confess, therefore, that I cannot see that she is less responsible for the errors that are taught on the Protestant side, than Rome is for the Vatican definitions. A Church is a teacher of what she holds to be Divine truth. She was commissioned to go into all the world and teach. And the office of a teacher is not only to hold certain dogmatic formularies, but to convey to the people their meaning. A teacher who juggles with Truth, and draws up definitions that are capable of, nay suggestive of, a different meaning from that which she intends, is no teacher at all.

Therefore I maintain that the Catholic party cannot escape from the responsibility attaching to a Church

which permits untruth to be taught in her name, except by separating from her Communion. She is practically as responsible as a Roman Catholic is for the definitions of his Church.

And if it be urged, that however difficult, however apparently unreasonable, their position may appear, they are where God placed them, and having, as they believe, the Priesthood and the Sacraments, they must make the best of it and try to recover what has been lost or forgotten, and abide God's time, when their appeal to a General Council may be heard, and the unity of the Church restored. If this be urged, is not the answer once more obvious? "Why did you not so act in the sixteenth century? Why didn't you then bide God's time and try, in union with the Body to which you belonged, to mend whatever needed mending? Had any new terms of Communion been pressed upon you? Had any new definition been insisted upon as a condition of Communion, which you felt in conscience unable to accept? Were the anomalies then half as great as they are now? What reason have you for enduring your present position that could not be pleaded with infinitely greater force then?"

Surely this plea of staying where you are, and doing your best to mend things, comes a little too late. Had you yielded to the force of that plea 350 years ago, the Reformation, so far as the Church of

England is concerned, or, at any rate, so far as the Catholic party in it is concerned, would never have taken place.

But more than this. The chief point against which you protested in the sixteenth century was, I suppose no one will deny, the claims of the Papacy. This error you had accepted hitherto as Truth. The whole history of the pre-Reformation Church in England is bound up with the Papacy. Can it be maintained for a moment that the breach with the Holy See was the deliberate act of the Church of England? that the Church of England wanted it? Was the movement against it ecclesiastical or civil? Did it originate with the Church or State? Humanly speaking, would it ever have taken place, if it had not been forced upon it by the civil authority? Can it be denied that the whole thing from beginning to end was engineered by the State, and forced upon an unwilling, and, it must be added, a weak and vacillating Hierarchy?

After all, a great movement, fraught with far-reaching results, is not to be judged only, or even chiefly, by the writings of learned apologists, but by the visible results which any plain man, without much learning, can see and judge for himself. And the judgment of most practical men, who are not concerned with the upholding of any theory, will be, that the England of the early part of the sixteenth century was Catholic and Roman, and that the England of to-day is Pro-

testant. That the religion of the country has been fundamentally changed and has robbed the people of the belief in the Sacraments, the idea of the Church, the Priesthood, and ecclesiastical authority, in the sense in which they had hitherto believed them. That the change began at a certain definite date, viz. when a strong and unscrupulous monarch forced upon an unwilling Church, and solely for his own ends, a breach with the Holy See.

A learned divine of the advanced school once said to me: "You are always harking back to the Reformation; to my mind the Reformation was but a wave upon the surface of the Church's life". Well, learned men often live amongst their books, rather than in the heaving tides of human life. But I think most practical men will feel that any who lived in those strenuous and stormy days, when everything around them was crashing and falling to pieces amidst the raging storms of controversy and the blinding waves of passion, would be surprised to be told that all they were enduring was the result of a wave upon the surface of the Church's life. It was, if you like, a tidal wave, that swept away the old landmarks, altered the coast line, and left the old order in ruins. I am not the least concerned with what the Reformers meant, with the religious, philosophical or historical ideas that inspired them and set them to work, but with what they did. And that seems to me clear as

day, to the eyes of every plain man who studies the results of their work as it lives before him to-day.

But you will say: "Your argument seems to me to be strangely immoral. You argue that, as a High Churchman, as I have to remain in Communion with those with whom I disagree and consequently suffer the taint of what I believe to be their errors, I might as well, and better, return to the Church of Rome, with whom I also disagree, at any rate upon two doctrines which she has defined. This seems to me to involve an absolute disregard for Truth. It's one thing to find myself in the anomalous position in which I am without any action of my own; I have to make the best of it. But the other would be a deliberate and personal tampering with Truth, a profession of faith in what I don't believe. I have often heard that Rome is ready to take any one at any price, but I hardly expected to be told this in so bald a way. Would the Roman Church receive me on such terms? would she receive me if I said to her: 'I feel I can no longer remain in the English Church, my position appears to me illogical and anomalous. I have to purchase it at the expense of holding Communion with those who are allowed to deny most of what I value. I am, in fact, far more in sympathy with you. Almost all the practical doctrines of the Catholic Church I hold in common with you, but I cannot accept the Vatican decree of Infallibility or the definition of the Immaculate conception

as *de fide*,'—would she receive me on such terms?" To which I answer. "Most certainly she would not. She can accept no terms at all, except those of an absolute and unconditional submission, and the acceptance, not only of all she has taught, but of all she ever may in the future teach. In other words to become a Catholic you must believe that the Roman Church *is* the Catholic Church, to which our Lord has promised the gift of indefectibility."

But that was not the gist of my argument. It was this. Does not the position in which you are placed in the Church of England, as a member of the Catholic party, force upon you the question whether, after all, Rome is not right and that the breach with her was a great mistake? Does not the history of the English Church since the Reformation compel you to the conclusion that she has failed to justify the step which she then took?

She professed that the claims of the Roman See were false. What has she put in her place? She asserted the autonomy of national Churches. Has she shown that she can rule her own? She claimed that a national Church had the right to reform itself upon the lines of what it, alone and apart from the rest of the Church, believed to be primitive antiquity. Does she bear, at the present moment—torn with dissensions, unrecognized by any part of Christendom, allowing within her fold all kinds of doctrinal

difference—any resemblance to the Church of the first ages?

Well, unless the Catholic Church has failed, and no longer exists upon earth, does not all this lead you to consider that the long history of a Church which revolted against Rome, with such ideals as you attributed to the English Church, and with such results, goes far to convince you that she was wrong, that she has failed in everything she proposed to do? The rigidity of Rome has been replaced by a looseness that knows no restraint, and the authority of the Roman See by the loss of all authority.

Men may idealize as they please, and call things by high-sounding names. But what after all is the present state of things, but that every one believes and every teacher teaches what seems good in his own eyes, and there is no one to tell him with authority what he is to believe. What has been the net gain for a plain man, who has neither time nor talent for the study of theology and ecclesiastical history, and who in the ultimate issue must look to his parochial clergy for religious instruction, but this? As a Roman Catholic he knows exactly what, as a member of that Church, he has to believe, wherever he goes he finds the same doctrines taught, the same sacramental gifts plentifully supplied. As an Anglican he knows not what to believe, he is taught one thing in one parish and another in another, he is not sure even of the Sacraments. In Rome all the practical

needs of his spiritual life are supplied with generous hands, there is nothing that his soul desires that he has any difficulty in getting. As an Anglican these things are just the difficulties, there is an uncertainty as to what he is to believe about them, and an equal uncertainty as to getting them. In Rome the difficulties, if there be difficulties, are to be found rather in theological and historical questions, which the ordinary man knows and cares little about, however important they are in themselves; in the English Church, the difficulties lie in these indeed, but not only in these, but in the supply of the daily and hourly needs of the soul, and in the clear understanding as to what these mean. Were the spiritual gains for the poor and ignorant which the English Church won by the Reformation worth the tremendous price she paid for them—were they gains at all? Are not the Catholic party trying against tremendous odds to give to the poor what the Reformation robbed them of, and what Rome has always had? and when in this parish or that they have been restored so far as they can be, do they not leave many of the more thoughtful people asking themselves what really was the use of the Reformation? Would it not have been far better if they had been left undisturbed in the possession of those good things which they are now fighting so hard to get back? And does it not seem to some as if the authority of the Pope had been made a kind of bugbear,

and that the Holy See had been surrounded by an atmosphere of superstitious hatred and dislike, and its privileges distorted, till they begat a kind of grotesque alarm in the minds of Englishmen?

When a parish, in the teeth of opposition, has succeeded in restoring something of what it had been so long deprived, it is impossible that such questions should not arise in the minds of some. Why, if I have so much, should I not have it all, with that authority and certainty with which Roman Catholics have it? And was it worth the losses, the abuses, the false or imperfect teaching, the multitudes who in the last 350 years have lived and died without the knowledge of the very primary truths of the Christian life, and the multitudes who are still living without this knowledge, —was it worth the loss of all this, for the gains that were supposed to accrue?

Under the compulsion of such experiences, many people have looked the Papacy in the face, and have felt that their fears were largely superstitious, and their dislike was largely prejudice. They know little about historical difficulties and are incapable of weighing historical evidence. But they are capable of coming to some such practical conclusion as this. Rome is generally supposed to be remarkably astute and by no means lacking in worldly wisdom. Is it likely that the Bishops and Theologians who took part in the Vatican Council did not know as well as any English

student of to-day all the historical arguments that could be brought against the definition of Infallibility? Has it been left to some Anglican historian to discover the difficulties presented by such cases as Liberius and Honorius and the antipopes and all the rest? I expect they knew them all, and knew that by the new definition they were not stultifying themselves in the presence of a critical and antagonistic world, by declaring the Infallibility of an authority whose fallibility was evident to any tyro in the study of history, and that whatever the doctrine of Infallibility may mean, it certainly means nothing that is opposed to such patent facts.

CHAPTER VIII.

HOWEVER loyal a person may be and however reluctant to criticize inconsistencies of various kinds that may exist in the religious body to which he belongs, there are inconsistencies that sometimes force themselves upon the mind with an insistence that cannot be resisted. And there are those who have been compelled to ask themselves: "Is not the whole condition of the Church of England at the present moment fundamentally inconsistent with the argument which she uses in her defence?"

Let us consider this.

She broke with Rome on the ground of the Papal claims. Whatever other reasons there may have been, it will not be denied by any one who has any pretensions to being a Churchman, that this was the paramount reason. She felt, so she said, that in the interests of truth she could no longer hold Communion with Rome. In remaining in Communion with her she was endorsing her teaching, and became a partner in her unfaithfulness to the trust committed to her. The position of the Papacy and its claim to a Divine authority had, she asserted, neither the endorsement of history, nor of the Word of God. The encroachments

of the Holy See upon the authority of the local Bishops was intolerable and must be resisted. The English Church felt, quite rightly, that if Rome had fallen into error even upon one such point as that of the Papal claims, every portion of Christendom who remained in Communion with her was, in the judgment of the world and of its own people, partaker in her guilt. For to teach such a doctrine as a part of the Divine constitution of the Church, when in fact it was only an ecclesiastical development like that of the Patriarchate or Metropolitans, was to be guilty of heresy, and to hold Communion with those who, however orthodox on every other doctrine, were heretical in one point, was to be partaker in their guilt.

On this latter point the Church of England was perfectly right. She had behind her and endorsing her, the whole history of the Catholic Church from the very first. It is indeed the only principle by which purity of doctrine can be maintained. From time to time the Catholic Church has broken off from Communion with those who, on one doctrine or another, had departed from her received teaching, and so bore witness at once to the truth which she taught, and against the error against which she thus protested. Every one of the great Councils wherein some doctrine that had been brought in question was defined, was, alas! followed by the excommunication of those who refused to accept it, and the defection sometimes of

large provinces and vast numbers. She has always considered it a kind of sacrilege to partake of the most sacred rite of her religion with those who in any way tampered with the Divine Truths of Revelation.

It is, as a matter of fact, the same principle as that upon which every society formed for any end, however ephemeral, must act if it is to carry out the object for which it has been founded; you cannot expect to be allowed to partake of its benefits if you will not observe its rules.

And a Body, like the Catholic Church, which believes itself to be commissioned to teach certain Revealed Truths, which are sacred, and for the teaching of which she is responsible to her Divine Founder, must, if it is to preserve these Truths untarnished, act in the same way. It is the one weapon with which she has to protect them. She says to those who wish to belong to her: "I have great gifts to give to my children, the greatest of all is the Body and Blood of our Saviour and Redeemer; this is the condition upon which alone I can give them, that you accept Me as a teacher sent from God, and accept what I teach as the Truths of Revelation. You are free to submit or not, but you are not free to receive my gifts except upon this condition."

The Church of Rome, therefore, is the last Body on earth which could, with any show of reason, have quarrelled with the English Church for breaking off

Communion with her, on the ground that she had apostatized from the faith and become an heretical body. She was too deeply involved in the same principle herself.

It was, in fact, a gallant stand for the Truth, on the part of the Church of England, from her own point of view. What was the Church of England at the time, but a small body, almost insignificant in strength, as compared with the compact and closely organized power of Rome throughout the world? England was not then, either numerically or politically what she is now. Her Church was not, as it now is, spread throughout a vast Empire, owning the allegiance of many millions, and counting her Bishops by the hundreds. It was, on the contrary, confined to the British Islands, and numbered not a score of dioceses. Yet she dared to tell Rome, with her great prestige and her closely compact Hierarchy, that she was wrong. Even those who differ from her must admire her courage in making so bold and so isolated a stand for what she believed to be the Truth. It was in its way like Athanasius, *contra mundum.*

If only she had been consistent. But was she? Did she carry out her principle that at all costs, at the cost of misunderstanding and misrepresentation, of the obloquy of being accused of heresy and schism, at the cost even of breaking with the whole of the rest of Christendom, she must isolate herself from all

those who were to her mind tainted with error? Did she continue to guard her altars against the approach of those who were not at one in doctrine, at one with her, and at one with the teaching of antiquity? Did she, having broken Communion with those tainted with the errors of Rome, show her lofty sensitiveness to purity of doctrine within her own fold? Did she cut off from her Communion all those even who would not accept her own dogmatic standards and her own interpretation of them?

On the contrary, she threw her altars open to those who differed from one another on almost every distinctive doctrine of the Catholic faith. It was she who, in theory at any rate, was one with the Church of antiquity from which Rome had so grievously departed. The ancient Church excommunicated the Montanists, the Donatists, the Nestorians, all those amongst many others who refused to accept the decisions of the Council of Chalcedon. Did any of these disagree with the Catholic Church of the time as much as multitudes of those who Communicate freely, at the altars of the English Church to-day, differ amongst themselves, and differ fundamentally from that ancient Church? Would an extreme Evangelical have been admitted to Communion in the early Church, or in any part of the Catholic Church to-day, even in that degenerate portion of it from which the English Church, in her zeal for the integrity of the faith, broke away?

Yet the Church of England houses and shelters with generous hospitality two parties who differ as widely as the extreme evangelical and the extreme Catholic party; nay, she admits to the same altars and to partake of her greatest gifts those who deny, and those who believe, that they are receiving the Body of our Lord.

Does the Church of England, who made in her hour of weakness so gallant a stand for what she thought to be truth, witness to-day for purity of doctrine within her fold? She stands, it is true, as one who was ready, at immense cost, to bear witness against the claims of the Papacy. Everyone recognizes this. Upon this point at any rate the most advanced High Churchman will not refuse her the title of Protestant. She bears it stamped upon her brow. Whatever of honour or obloquy attaches to the name, it is hers beyond a doubt. But does she bear witness to the principle upon which she earned that name, that it is necessary at any cost to refuse to hold Communion with those who in her estimation are in error? Is the belief in a Priesthood, in the nature and value of the Sacraments, in the necessity of unity of faith, in the very idea of a Church —are all these of less importance than the doctrine of the Papacy? Yet the price which she has had to pay, or at any rate has to all appearance willingly paid, for her witness against the doctrine of the Papacy, is the tampering with the faith of her people in the truth of all these doctrines.

Securus judicat orbis terrarum. In the eyes of the world she does stand for a witness against the Papacy; she does not stand for a witness to the truth of these doctrines. She does show the world that she will not hold Communion with the Holy See as long as it persists in its pretensions; she does not show the world that she will not hold Communion with those who deny almost every other distinctive Catholic doctrine. On the contrary, she tells the world unblushingly by her acts that she considers these questions of secondary importance. She protests and has for over three centuries protested against the one, and has been benignly tolerant of the other.

Indeed her whole life since her separation from Rome has been inconsistent with the principle upon which that breach was made. Intolerant of error to the point of breaking away from the unity of the Church, which in her mind had erred on one point, her characteristic note ever since has been that of the very broadest toleration. Her life has been a witness to the insincerity of her act, or perhaps it would be more kindly to say, she has been haunted with the Nemesis that it has brought upon her.

What kind of a witness for Truth is this? Is it only the errors of Rome that the Church of England fears? Are they more poisonous than those of rank Protestantism, or the more insidious errors of undogmatic Religion? What must the unreligious world think of

a body who, in protest against any supposed departure from the teaching of antiquity, was ready to cause the religious convulsion of the sixteenth century, only to make within itself a home for every conceivable form of novel doctrine, and to make the breadth of its tolerations its proudest boast?

It may be urged that two wrongs do not make a right, and that the inconsistencies into which the English Church was driven by the intolerance of Rome do not prove that Rome was right. Of course they do not. But they may, and do, convince many a man that the Church of England cannot be trusted as a teacher, least of all upon a matter about which she must be so sensitive, and that it needs a more unimpeachable witness than she, and one less involved in the issue, to support the charges which she brings against Rome. Who and what is she, who started her separate existence by an innovation, and whose whole history has been an innovation upon Catholic polity, to accuse Rome of innovating? Is there some personal reason for the violence of her antagonism, that she, the mildest and most tolerant of all Christian bodies, should be so intolerant of Rome? One would expect that the consciousness of her own weaknesses and inconsistencies would make her more modest, and less dogmatic, in her accusations against the Church which is so strong in every point in which she is weak. How can she expect people to believe her when her whole history has

been in direct violation of the principle upon which she justified her protest against Rome? Nay, that very principle is the strength of Rome, standing out as clear and well defined in her history during the last 350 years, as the lack of it is in that of the English Church. Has Rome ever tolerated amongst her adherents any departure from what she believes to be the Truth? has she ever held Communion with those who differ from her, or would explain away her creeds or formularies?

Is it then surprising that many people are forced to feel distrustful of the truth of the charge of innovation, and departure from primitive antiquity on the part of Rome, when it is so insistently pressed by a Body who is so patently guilty herself of these very faults? Can she wonder if it be said to her: "When you have set your own house in order and are able to show something of the power which Rome has as a teacher; when you are quite clear what it is that you want your own children to believe, and are ready to exclude from your Communion all who do not accept it; when you stand before the world as a Body that is at unity with itself; then it will be time enough for you to bear witness against the errors of Rome. Meantime one who is not able to rule her own household, and who teaches with faltering lips and stammering tongue those who are under her own care, and is only clear in her denunciation of that which is the source of the strength, the stability, and the unity of her neighbour, or her rival,

must not be surprised if the vehemence of her protest is sometimes mistaken for jealousy and her zeal for truth appears to them to lack the ring of sincerity?"

May not a plain man be pardoned if he is driven at last to say that he cannot trust her, that her own history, her present position of disunion and confusion after all these years, is to him a stronger evidence for the truth of the Church from which she broke away, than her words of protest? Moreover she is too deeply concerned in maintaining it, to give it the value of a disinterested assertion of Truth, for her very existence depends upon it.

But, even in that protest, she is not consistent.

For the breach with Rome could only be justified on the ground that she had committed herself to heresy. Yet the High Church party, at any rate, does not look upon her as an heretical body, but as a living branch of the Church. But since the Reformation, Rome has defined, as matters of faith, the doctrines of the Immaculate Conception and Papal Infallibility. If these are not true, then she is most certainly in heresy, and the Church of England is the sole witness to the Truth, in the whole of the Western world. But High Churchmen, in my time at any rate, certainly maintained that somehow she is not in heresy, but a living branch of the Church, and consequently that it would be an act of schism on the part of the English Church to set up a hierarchy in Roman Catholic

countries, as it is for them to establish a hierarchy in England. They have always stoutly protested against any proposal of the Church of England to interfere with what they maintain to be the Catholic Church of the country.

What then is heresy if it be not the teaching, as of faith, of that which is not true? The doctrine of Papal Infallibility appears to me—if it is not true—a heresy pregnant with greater possibilities of evil than many a doctrine which has been condemned in the past. Yet here is a Church which, within the last sixty years, has defined as matters of faith two doctrines which the Church of England maintains are novel and untrue, and no part of the deposit of faith committed to her; and, though insisting upon these doctrines as terms of Communion, is not in heresy. If this is not heresy, it is difficult to conceive what is.

The position of the English Church would, in the eyes of her own people, be certainly much stronger, from a logical point of view, if she maintained that the whole of the rest of the West had fallen from the faith. But the High Church party, with a fine disregard of logic, maintains that even after the later definitions she has not so fallen; yet it is difficult to see how such a position can be defended, and still more how, holding this, they can defend their own. Yet on the whole, and when the exigencies of controversy do not drive them directly into opposition, they love

and reverence the Roman Church, and look to it as their guide in the restoration of many of the forgotten Catholic customs which they have brought back, and as a rule they go to Catholic churches when abroad.

Moreover they maintain that whether in heresy or not, the Roman Church is certainly in schism in this country; she has set up a hierarchy in antagonism to the ancient hierarchy which is in possession in this country since the times of St. Augustine. Unlike the Church of England, which on the Continent only ministers to her own people without any attempt to proselytize those who belong to the Church of the country, here she is a missionary Body endeavouring to win over those who belong to another Branch of the Church. She has set up Bishop against Bishop and Altar against Altar, and hampers and interferes with the work that is being done. And consequently any Anglican who goes to her churches, or takes part in her worship, is guilty of the grievous sin of schism.

And yet, even granting all this, they do not forbid their own people to go to the churches of their own Communion, and to Communicate at the Altars of those, who deny the Real Presence and the whole Sacramental system as they believe and teach it. Is it a more grievous sin to join in the worship of those with whom they are so largely in agreement, than to receive Communion from the hands of those with whom in essential doctrines they wholly disagree? Are they so

sensitive on the matter of schism and so indifferent about doctrine? One would have thought that after the rupture of the sixteenth century, they would take rather a wide and tolerant view on the subject of schism; and after her protest against the least departure from doctrinal purity on the part of Rome, they would be unbending in their stand for doctrinal integrity. But it is exactly the reverse. They must be guarded against any, the very least, partaking in the schism of Rome, but be treated in a broad and generous way in regard to doctrinal differences.

Is Rome then the one supreme danger that threatens English Christianity to-day? Is it the one danger, the only danger against which the Church of England, by whatever party she is represented, is clear and consistent in her protest? Is it more dangerous than some of the currents of liberalism which flow so broadly and so freely through the English Church itself? Does that party which has looked to Rome so largely, as its model in many things, feel that the differences which hold it apart from her are so vital and fundamental that they are more dangerous to the well-being of the soul and its union with God, than those of extreme Protestantism on the one hand, or extreme Modernism on the other? For with both of these her members are in full touch and close Communion. Does the Roman Church to-day, amidst the general laxity of faith, and the loosening of the

bonds of discipline, stand as the supreme danger, against which a Church, torn with dissensions, and rent with party spirit, has to bear witness?

Between an advanced High Churchman and a Roman Catholic almost the only doctrinal difference is the Papacy. I can speak from experience, for I have belonged to both. What is the insidious poison in this doctrine that is so fatal to the health of the soul, more dangerous than the denial of the Sacraments, as Catholics believe them, or even a looseness of faith in the Incarnation itself?

But even in her protest against Rome the Church of England is inconsistent and self-contradictory. The great schism of the eleventh century sprang from the East refusing to accept the authority of Rome. On that occasion the Church of England was an integral part of the Roman Church. On which side did she then throw her influence? Did she support the East in rejecting the authority of Rome? No, she separated from the East, with which she now professes to be in such close sympathy, and upheld with the rest of the West the authority of the Roman See. Five hundred years later, she broke with the rest of Western Christendom in protest against the authority of Rome. On which occasion was she right? She cannot have been right on both. It practically amounts to this. In the eleventh century she separated from the East in defence of the authority of Rome. In the sixteenth century

she separated from the rest of the West in protest against that authority. Was she right when, in union with the whole of the great Western Church, she maintained the authority of the Holy See; or when, in great political difficulties, and with all the pressure that a strong and unscrupulous monarch brought to bear upon her, she rejected the authority she had so long maintained? Is the judgment of the Church of England in union with the whole of the rest of the West' of less value on this point than that of the Church of England, gagged and bribed and bullied by the civil power? Is her judgment of more value when she was free or when she was in bonds?

Such questions press hard upon the minds of many and rob them of their peace. They dog their steps and follow them into the most sacred moments of their Communion with God. They try to silence them, and throw themselves into their work and steep themselves in the atmosphere of devotion and religious activity with which they are surrounded. But again and again they are awakened by a jar. Some discordant note breaks in upon the charmed circle in which they are living. Some ecclesiastical scandal, graver and more serious than usual, awakens them in their seclusion. An Episcopal utterance it may be,—the authoritative countenancing of the admission of a divorced person, who has been married again, to Communion. The bewilderment of the authorities when

the State legitimizes marriage with a deceased wife's sister, which the Church of England had hitherto pronounced to be incest. A sermon preached in some prominent church undermining the doctrine of the Incarnation. And he is forced to face the fact, that he belongs to a Church which permits such things. The atmosphere begins to lift and he sees farther than he was wont to look. This fair land in which he has been living is but as Goshen in the desert wastes of Egypt. This party which he had loved and idealized, represents but one of many movements in the same Church. It is tolerated as other movements are tolerated, but no more. Is he to be content with a Church which *permits* the Truth to be taught, with the same tolerant spirit with which she permits error? Is he to be the judge of which party is right? He asks himself upon what authority he holds the faith he does, and he is forced to answer, upon the same authority upon which others in the same Church deny all that he holds most dear.

He is told that it is a cowardly thing to desert her in the hour of her need, when many of her choicest sons are suffering and labouring hard for her restoration, and when she is assaulted on all sides by her enemies. But who are the enemies she really has to fear? Certainly not the State. Certainly not the Nonconformists with all their narrow intolerance and hatred of her. Such enemies, and such opposition from

outside, can only do her good by drawing her members more closely together, and developing her spiritual resources. The enemies and persecutors of the Church have always been her truest friends. No, her enemies are those within her own fold, her own children, who call themselves by her name, eat of her bread, are partakers of her bounties and are traitors to her cause. And who are these? Each party says that the other is; those who believe that she is Catholic at heart, say that those who deny it are her real foes; and those who believe her to be Protestant say that the others are the secret emissaries of Rome. And she will not take sides or tell them which are her true and loyal sons. She leaves them to fight it out amongst themselves. Her enemies are verily those of her own household, and a household divided against itself cannot stand.

Is a man cowardly, then, or unreasonable if he says: "When the Church of England can tell me with a clear voice, and with the authority of an Episcopate that is at one with itself and its Church, what I am to believe—not what she tolerates, but what she insists upon—I shall be ready to consider her claim, but while she sends me to grope amongst various schools of thought, and to choose what commends itself to my own judgment and my own taste, I am compelled to look elsewhere. It is not I who have failed her, but she who has failed me. She has forced me unwillingly

to distrust her. I built up one theory after another with which to defend her, but she overthrew them all. I shut myself in within a party in her fold, idealized it, and believed it to be her true self. But she repudiated my ideals. I decked her in the garments, and clad her with the authority of the Church of antiquity, but she tore them off and showed me what she was in truth. She claimed to be a teacher, but she was one who could not teach, a mother who could not guide or control her own children, the sovereign of a Kingdom she had usurped, without lineage or royal blood, whose subjects were torn with dissension, and felt there was no Ruler in the land."

And is it to be wondered at if an ever-increasing number of devout and humble people, who care little about controversy or party triumph, and only long to know what is the Truth that they may submit themselves to it heart and soul, find themselves unable to get the peace and security in the movement from which they hoped so much? Is it to be wondered at if they feel ever more and more deeply convinced that it represents but a movement, an exclusive body within the Church to which they belong, and not the Church itself, and that their ears are deafened with the strife of tongues, and their hearts grow faint within them at the thought that they are tolerated but not supported by their Church? Is it to be wondered at if they turn their eyes towards Rome

and feel that the hoped-for gains that were to be won by the breach with her, are veritable losses, and that they can but do their humble part in repairing them, by submitting to the authority which their forefathers repudiated, and so with bitter pain indeed, and perhaps at the cost of breaking with all they love most on earth, bearing witness to what they believe to be the Truth?

The prophecies of the future can have little weight with a human soul in comparison with the pressing needs of the present. I at least, many a man will say, am not one who was put into the world to teach or reform my Church, but to be taught and reformed by her. Amidst the momentous issues that are at stake I cannot risk my own soul's welfare for what the future may have in store for the English Church, or look forward with any confidence, or even with any ray of hope, to the time when things will mend, and the Church of England will speak with authority, and as a city that is at unity with itself, even though it have no unity with any other part of the great Empire of the Catholic Church. My hopes lie in what I find on looking backward, not forward, and in the restoration of that authority which England rejected in her daring venture. To me that venture bears upon it from the first the stamp of failure, and of God's disapproval. The history of the English Church in the last 350 years seems to me to give

but added evidence to the authority of Rome. I do not think that what she has gained—whatever that may be—is worth the price she had to pay, and her liberty from the yoke of Rome has only issued in a chartered licence.

Is it so very strange that there are people who are driven to this conclusion by the circumstances in which they live? so strange that the reason for their unsettlement has to be sought for everywhere except in the facts that seem to them so obvious? They are accused of impatience, of restlessness, of disloyalty, of demanding a certainty which they can never have, of seeking for an ideal which does not exist on earth, least of all in Rome. They are told that the cause of their dissatisfaction is some moral defect in themselves. They are pointed to men who are far better than themselves, who feel as keenly as they do the difficulties of which they complain, but who bravely set them aside, and remain where they are, and do the work God has given them to do, and treat all these questions as temptations. They are told that they are sinning against the Holy Ghost in denying the graces and blessings which God has given them. Yet however harassed and beset with such appeals, and conscious, far more than their teachers, of their own grievous defects and many unfaithfulnesses and great unworthiness, deep down in their hearts they know that in this at least they are not misled: That all

along, throughout the whole weary struggle, it was their own Church that pointed them to Another, and opened before them a Vision of One which could do what she failed to do. As they sought to be true to her, and idealized her, and closed their eyes to her inconsistencies and compromises and contradictions, it was she who ever said to them: "This is not your home, for ye seek for a City which hath foundations, whose Builder and Maker is God".

And if the witness of one such wanderer from the Anglican Fold may be added to that of many far greater and more worthy than he, he would say that he has found all and more than he had ever hoped to find. The last step must always be a step in the dark, a venture of faith. And up to the very last, fear and doubts and anxieties must dog one's steps. Old prejudices die hard and follow one to the end. Things that have been said, as to what one will find when the irrevocable step has been taken, come to his ears like voices in the night and fill the soul with fear. That fair Vision of the city of God as he had seen it for years, pales and grows dimmer as he draws nearer. What shall he find when he has passed through the valley and climbed the mountains and entered the gates? His ideal becomes clouded and its glory fades away. Perhaps after all he has been mistaken, deluded by the difficulties that he saw and felt, to build for himself the Vision of a City that exists nowhere upon this

earth. All his past rises up and cries out against him, it has all been the delusion of a fertile imagination, drawing pictures in the clouds of contrasts with trials he had not the courage to bear. Old associations, memories of hopes that once had been the breath of his nostrils, and inspired enthusiasms for the cause he had once held so dear, sweep over him with a devastating and blinding force. The thought of the friendships of a lifetime cling around him with endearing memories, what will they think of him, a deserter from their ranks, a traitor to the cause they had championed together? One more gone over to those who do not understand them and so bitterly oppose them. How lightly people talk of going over to Rome. How lightly he had talked himself. It seemed so easy in the distance, so almost impossible as the hour draws near. The Vision that so long sustained him has gone, and left behind it nothing but the convictions that forced him on, and in the hour of need have lost all their glow, all their vivid appeal, and beat upon the will with dull, heavy, and relentless blows. He had often been told that he had not the courage to endure the difficulties in which God had placed him. Well, now his courage is put to the test, a courage which demands that he should strip himself of all the companionships and associations of a lifetime, to go forth a stranger amongst an unknown people and to an unknown land.

And so in darkness and tears and bitter anguish he goes forth, feeling only that he must go, that for good or evil the accumulated thought and workings of his mind for years, must now have their way. And once more a lonely pilgrim steps forth into the darkness, and passes within the gates through which so many others have entered in solitude before him.

And when the strain has passed and the novelty of the new conditions into which he has come begins to wear away, and he is able to look round him with calmness and to understand something of what the change means, he is asked, Was it worth it? Has the gain been worth the wrench, and the cost, and the risk of the change? And he answers, Yes, it was worth it, worth far more if necessary. The difference is so great that it is difficult to measure or explain it. It is only as the years go by that one realizes how far one has travelled from one's former standpoint, and how great the change is. I do not mean so much in the details of faith, as in the whole comprehensive idea of what the Church is, and what it is to be in a Church that is always conscious of its own Divine authority and commission, and makes it felt from the highest to the lowest. You feel that you are in an organization that has endured the test of time and the assaults of many antagonists, whose foundations are built into the solid Rock against which the Gates of Hell cannot prevail, that you breathe an atmosphere in which your own

weak faith is braced and strengthened by the faith of a vast multitude, and is supported by an authority upon which you can rest. You feel indeed like an exile who has returned to his Fatherland. There is a strange sense of coming to a land, and amongst a people, to whom you always belonged, though you did not know it. The surprises that meet you are surprises that seem to awaken memories of some long-forgotten past. It takes but a short time for a newcomer to feel as if he had been always there. All that was true in his former beliefs find their home and their place in the atmosphere to which they belong and from which they had been taken. They are like strains from some great symphony, whose full beauty is only recognized when the whole is heard.

To one who, like myself, came into the Church when middle life was well past, there has not been much of the sense of exultation which some have spoken of, still less has there ever been any feeling of bitterness or contempt for what I have left. But there has been an ever-deepening sense of certainty and security and peace, with moments of intense realization of the glory and the strength of the City of God, whose Walls are salvation and whose Gates are peace.

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TITLE The Price Of Unity

DATE LOANED	BORROWER'S NAME	DATE RETURNED